

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., September 10, 1931

NEW SERIES  
VOLUME XXXIII. No. 37

By W. J. McGlothlin, President,  
Southern Baptist Convention

Dear Brethren:

As we stand on the threshold of our first great enlistment effort under the plan recently adopted by the Southern Baptist Convention, it might be well for us to stop and consider some of the features of our plan which more or less distinguish it from previous efforts. There is, of course, nothing entirely new in the present promotional plan, and yet as a whole, the plan has features that are new either in themselves or in their application to our task. The more important of these I will now set forth:

(1) In a nutshell, the present plan is an effort to secure a reasonable subscription and gift from every Southern Baptist in every Baptist church for every cause supported by Baptists. An earnest effort will be made to help the pastor raise funds for his local church expenses as well as for denominational objects beyond the boundaries of the local church. In this respect it is unique.

(2) The subscription will be taken for one year only, with the expectation that our people will make a new subscription each fall, on and on indefinitely. Since the subscriptions will be for one year only, it would be possible to determine much more accurately how much can actually be given and our people need not shrink from making one year subscriptions.

(3) Collections are to be made through our regular church channels, requiring no special machinery and yielding the full returns of our benevolences.

(4) The major part of the work of soliciting and collecting subscriptions will be done by the local churches. Better than anybody else, our local people know the financial ability and the spiritual resources of our membership. If our church leadership will only make an earnest effort we ought to secure larger returns by this plan than by any other which we could possibly adopt.

(5) Full responsibility and authority of the pastors, deacons, other officials, and membership of our churches is recognized. If the Lord's work is to prosper, prosperity must come through the efforts of all of our people. No central promotion committee of Southern Baptists or of the Convention or of any State can do this work. It must be done by the churches and their pastors. Only the churches have money for the Lord's work. Only they can enlist the membership of the denomination. Only they can adequately instruct and inspire our people. Only they can enlist the needed funds. Our committees can and will be tremendously helpful and stimulating, but they cannot do the work and their existence must not weaken the sense of responsibility in our churches. If our churches succeed our movement succeeds; if our churches fail the movement fails.

(6) The fundamental element of this plan is education; that is, the instruction of all of our people in adequate knowledge of all of our work. We have missionary work scattered throughout

the world and likewise educational work, hospital work, orphanage work. Our people believe in all these things and in larger or smaller amounts most of them will generously give when they know the facts. Every church and pastor must therefore become an agency for informing and inspiring the people.

(7) It is a renewed effort to utilize all our agencies in training and enlistment. We hope that all the pastors, that the W. M. U. workers, that the B. Y. P. U. workers, that great numbers of our leading laymen will place themselves and their talents on the altar of service; that is, will inform themselves and then go out to inform their brethren. The present promotional plan will give new opportunities to the interested and consecrated laymen of our churches.

(8) When all is said and done, we must not forget that success is a local matter. What each of us needs to do is to take himself and his own field into consideration and loyally exert himself to develop that small particular field. The pastor remains forever the key man. May it be so in this case.

(9) The fact that our effort is united and simultaneous in all churches of every size and condition, from the Atlantic to the Rio Grande and from the Gulf to the Ohio, is a tremendously inspiring fact. On the 29th day of November as we meet in our churches we can and will realize that thousands and hundreds of thousands of our brethren in country and village churches, in town and city churches, in small missions and in great and powerful institutions, are together consecrating to the Lord's cause a measure of their substance. It is a thrilling thought.

(10) The entire denomination is going to make an earnest effort to assist its religious papers by subscriptions and in such other ways as may be open. In response, I am sure the papers are going to give their whole-hearted support to a progressive, forward-looking campaign for the establishment of the Gospel in all the earth.

(11) The fact that this effort is no temporary spurt, but the beginning of a continuous annual effort extending over the years to develop our denomination into the great spiritual power and financial support of the Kingdom which it is capable of rendering, ought to inspire all of us from the lowest unto the highest. In the last several years we have been giving each year to all purposes between twenty-seven and forty million dollars a year. That is a tremendous amount and now when we all keep step together supporting the whole of the great cause, there ought to be genuine progress. May the Heavenly Father help us to do better than we have ever done before.

—BP—

Foreign Mission receipts from May 1 to Sept. 1 this year were \$130,585.53. This is a little over one thousand dollars short of receipts for the same period last year. Mississippi is credited with having given \$6,055.83 of the above amount. Behind us are ten states. Ahead of us are eight.



**BROTHER PASTOR:** Will you say to your people on next Sunday that in order to bring our people the necessary information about the proposed work of the Promotion Committee, that The Baptist Record will be sent to any new subscriber for the next four months for fifty cents. If the pastor is not present, let any member of the church do it. From September 1 to January 1 any new subscriber can get the paper for 50 cents. Not only announce it, but ask the people to give you the fifty cents. You send it to The Baptist Record with the name and address.

Brother, PLEASE don't forget this. Don't neglect it. Thank you. Don't Wait.

**INTERNATIONAL BAPTIST YOUNG PEOPLE'S CONFERENCE**  
Prague, Czecho-Slovakia  
**ANSWER TO ROLL-CALL FOR SOUTHERN BAPTISTS**  
(By J. D. Franks)

**RESPONSE TO THE ROLL-CALL FOR SOUTHERN BAPTISTS**

It is with a profound sense of responsibility, of joy and of gratitude to God that I bring you greetings from the largest Baptist body in the world—the Southern Baptist Convention of the United States of America. If the individual voices of my people could be heard in answer to the roll call this morning, instead of my lone voice, you would hear a thunderous chorus rising from the throats of four million Baptists, shouting messages of love, fellowship and fraternal co-operation in Christ. And if I may be permitted to speak for my Negro Baptist brethren in Southern Baptist territory you may swell the chorus by adding three million golden voices more.

I come from a country which is, perhaps, the most densely populated with Baptists of any other country on earth. Fully one-third of the inhabitants which comprise the population of that section of the United States, known as the Southern States, are either members of Baptist churches or of Baptist families; and more than one half of all the Baptists of the world are found here.

I speak particularly on behalf of two millions of young people, under the age of thirty, who are members of our Southern Baptist churches. From this mighty company of hopeful youth I bring you warmest greetings.

Two questions, doubtless, are in your minds concerning Southern Baptists, namely, who are they? And what are they doing for their young people? In this message of greeting you will permit me, briefly, to answer these questions.

Who are Southern Baptists? They are a group of 24,000 local Baptist congregations, joined in a united co-operative effort and program to carry out the commission of our Lord and Saviour unto the ends of the earth. The membership of these local churches is made up of individuals who, upon their profession of repentance toward God and faith in the Lord Jesus Christ, have been baptized into the fellowship of the churches.

Southern Baptists subscribe unqualifiedly to the integrity, authority and divine inspiration of the Holy Scriptures. They believe in the competency of the individual soul to deal with God directly, through Christ, without the intermediary offices of human priests or ecclesiastical powers. They hold to a democratic form of church government, the complete autonomy of the local

church and the organic separation of the church from the State. They emphasize voluntary co-operation as the working principle in all their Kingdom endeavors, using no ecclesiastical coercion either over members of the local churches or over churches which make up the membership of their denominational bodies. They are more than evangelical; they are aggressively evangelistic.

Southern Baptists are soundly missionary both at home and abroad. They seek to maintain missionary activities in every place and in every kind of gospel destitution. In the homeland they support Christian schools for the education and evangelization of backward peoples among their native white, Negro and Indian races. They carry on, also, a strong program of evangelism among the foreigners who have come to their country. They maintain a system of schools, colleges, universities and theological seminaries for the education of their youth and for the training of their church leaders.

In their benevolent work they care for thousands of orphan children in their orphanages; they minister to tens of thousands of sick people in their hospitals and they provide a modest stipend for hundreds of their aged, worn-out or disabled ministers.

The foreign missionary operations of Southern Baptists belt the globe from east to west and from north to south, being established in sixteen heathen, pagan and Catholic lands. They support about 2,400 native and foreign workers in their churches, schools, hospitals, publishing houses and evangelistic work.

They are trying to cultivate more and more among our people the international outlook in their thinking and in their church enterprises. They believe with Paul, that "God hath made of one blood all the nations" and that all should "seek the Lord." They believe with Christ that "the field is the world," and that if they would have in them the mind which was also in Christ Jesus they must take the whole world into their Kingdom considerations.

What are Southern Baptists doing for their young people? Much every way. They have four great agencies in the churches, in addition to the worship services, which minister to the needs of their young people: the Sunday School, the Baptist Young People's Union, the Women's Missionary Union and the Baptist Student Union. These organizations adapt their programs of service to the peculiar needs and natures of all ages from childhood to adulthood.

Our Sunday School is the great Bible-teaching service of the church. It is also our most powerful evangelizing agency. Fully eighty-five per cent of the increase of our church membership comes through the Sunday Schools. A vital Bible message, coming from the lips and backed up by the lives of Sunday School teachers, prepares the way for the pastor and the preaching of the Gospel and cannot fail to bring forth a rich harvest of soul-winning for the Master and for His Church.

Our Baptist Young People's Union is the training service of the church, in which our young Christians are trained for efficient church membership. We regard the ministry of such an organization as indispensable in a well-balanced program of development for our young people.

The Women's Missionary Union of Southern Baptists is an organization fostered by our women and has for its chief purpose the dissemination of missionary information and the stimulation of missionary passion and practice among the women, girls and boys of our churches. From the influence and work of this agency, more than any other, comes our supply of new recruits for our missionary fields and money for our missionary operations.

The most recent project of Southern Baptists launched in behalf of our youth is our Baptist Student Union. There are about 100,000 of our Baptist young people attending college within the territory of the Southern Baptist Convention. The purpose of the Student Union is to keep our young people true to Christ and to the church, to guide them spiritually and to keep them grow-

ing as young Christians during this vitally important period of their lives.

The denomination is promoting this phase of its work through a staff of well-trained student leaders. Mr. Frank H. Leavell, who is in attendance upon this Conference, being at the head of the work has succeeded beyond the expectations of the most hopeful. Our young people see that the churches really are interested in them and are seeking to help them, and they have accepted the challenge with an enthusiastic, wholehearted co-operation.

Southern Baptists have many problems yet unsolved. Difficult and baffling they are in many cases. But they are facing the future hopefully with an unwavering faith in their young people and their young people's Christ. This student generation is internationally minded. If once the missionary impulse can be linked up with the international outlook and supply the motive and the material for youth's program, speedily will the kingdoms of this earth become the Kingdom of God and of His Christ. For this we labor, hope and pray. For this we have come to this international Baptist young people's Conference.

**ORPHANAGE NEWS ITEMS**

One day last week we received applications to admit seven families, or a total of thirty-five children. We are receiving applications for the admission of about 60 children per month. In this condition prevails at the present, we are just wondering what the situation will be this winter.

Recently the "kiddies" of the Home enjoyed an all-day picnic with lemonade, watermelon, ice cream, "pop," "n' everything," given by the thirty Sunday school teachers of the Orphanage Sunday school. These teachers are having a wonderful influence in the spiritual lives of our children.

The Intermediate B.Y.P.U., under the direction of Mr. E. F. Graeser, has just completed an assembly room, reconstructed out of an old auditorium above the dining hall. An excellent program was given and many excellent speeches made at the dedicatory services Friday night, September 4. Among those appearing on the program, besides the children, were Rev. and Mrs. Jack Cranford, Mr. Plummer Sanford, Mr. E. F. Graeser, and Mr. and Mrs. O. C. Miller.

Mrs. O. C. Miller, President of the Orphanage Auxiliary is sending out letters to all W.M.U. Presidents this week, requesting that similar auxiliaries be organized all over the State. She urges the immediate organization in order to assist in the Thanksgiving campaign, and in order to get better cooperation for the Home. The latest accomplishment of the Auxiliary is that remodeling an old room in Jennings Hall into a living room and equipping the same.

The Orphanage expects to have a representative at every Association, Supt. O. C. Miller, and Dr. W. T. Lowrey expect to stay in the field during the entire time of the Associations. However, it is impossible for them to attend all Associations. As a part of the Thanksgiving organization, Supt. Miller is asking each Association to select an Orphanage representative whose duty will be to see that each church in the Association has a representative.

—Winnie Haimes, Rptr.

—BP—

**A simultaneous EVERY-MEMBER CANVAS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 1**

—BR—

We do not ordinarily pass on to others the kind words which are written to the editor but here are a few which we just can't keep to ourselves. Dr. R. K. Maiden of Kansas City, long editor of The Word and Way, than whom there is no man more devoted to the truth of the gospel, writes: "In writing these lines I am writing in obedience to a spontaneous impulse. From week to week your editorials are read with interest and approval. In last week's Record they were exceptionally fine—timely and strong. You are doing some straight clear thinking—How I do appreciate reading the Record every week."

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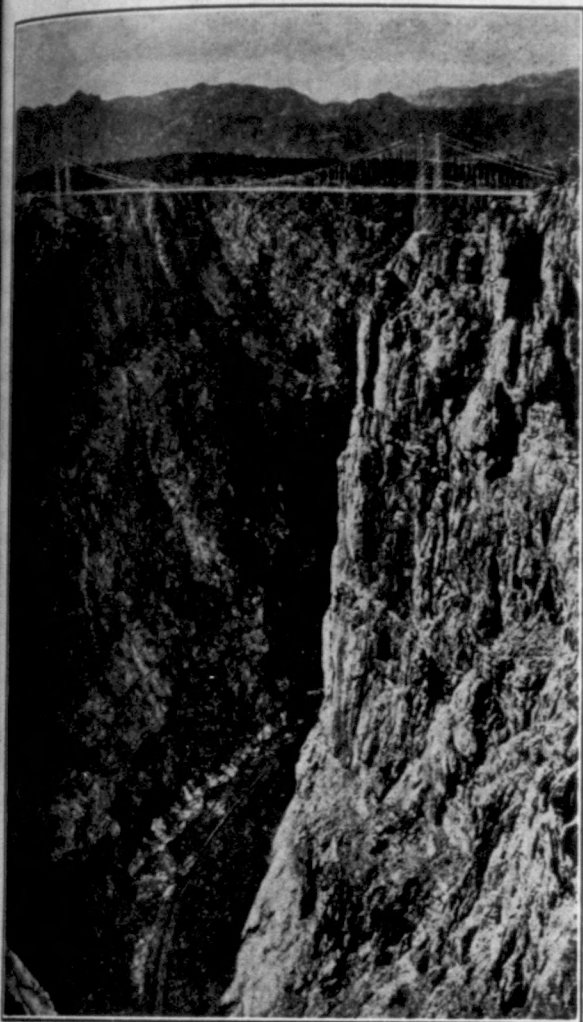
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# Housetop and Inner Chamber



**HIGHEST BRIDGE IN THE WORLD**

This shows you the suspension bridge over the Royal Gorge through which the Arkansas River passes near Canon City, Colorado. For further description see editorial on High Spots.

**A simultaneous EVERY-MEMBER CANVASS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.**

Mr. J. C. Cavett of Jackson has recently been appointed Secretary of Mississippi Sunday School Association. He asks for your prayers and continued support in the work.

**Just a little work from every subscriber will enable us to place the paper in many Baptist homes who have never taken the denominational paper before.**

**Send in your list of subscriptions at once. Let us get The Baptist Record into just as many homes as possible. The offer is four months for 50 cents.**

Evangelist W. F. Frazier of Springfield, Mo., says he has been busy throughout the year. Some meetings showed fine results. He is now at Porum, Okla., and then to north Missouri for three meetings.

A. R. Adams, Hattiesburg, preached at Moselle the fifth Sunday in September. There was one conversion and addition to the church at the evening service and the congregation voted to have him hold a revival meeting beginning Sunday, September 20th.

During the summer I have held meetings as follows: McCrory—W. D. Spell, Pastor, July 12-18; July 24-30 at Arkabutla, J. A. Huffstatler, Pastor; Aug. 2-9, Colliersville, Tenn., J. P. Horton, Pastor; Aug. 9-14, Harbortown, W. M. McGhee, Pastor; Aug. 17-21, Woodland, J. A. Rogers, Pastor. Our meeting here in Holly Springs will be Sept. 14-25. Dr. H. R. Holcomb, of Tupelo, doing the preaching, and B. B. Cox, Stamps, Ark., in charge of the music.

—Rev. R. A. Morris.

We are glad to welcome brother J. H. Kyzar back to Mississippi. About four years ago he finished the course at Mississippi College, doing some pastoral work at the same time. He later took the Th.M. degree at the Louisville Seminary. During a part of the time of his stay in Louisville he has been assistant pastor at Clifton Church in that city. He comes now to have charge of the churches at Lexington and Pickens, where a good field awaits has ministry beginning Sept. 1.

—BR—

Brother Larsen, ministerial student in Mississippi College, began a meeting in East Jackson on Aug. 20, and it is continuing with good interest. This is a growing community on the east side of Pearl River with a good school building, many residences and business houses. There has never been a church in the community, though at different times good people have maintained a Sunday School and had preaching occasionally. Now there seems a good prospect of permanent organization, as a lot has been contributed and a building already in process of construction. Already it is enclosed and is being used for services. There have been about fifteen professions of faith and twenty-five or more people have indicated a readiness to organize a church. It is a favorable place for continuous evangelistic meetings as it is at the meeting place of two federal highways and several county roads. The Christian people here think the preaching of the gospel is the best way to prevent lawlessness. Mr. W. G. Mize of the Baptist Book Store has been leading the music in the meeting and otherwise helping in this new enterprise.

Where there is home-brew, it is only a short time till you have home brute.

Rev. T. W. Talkington, pastor at Crystal Springs, states that next Sunday will mark the end of four years' service with this church. There have been 348 additions during the four years. One hundred and seventy-three of these have joined upon a profession of faith.

The Itawamba County Baptist Association convenes with Pleasant Ridge Baptist Church on Friday, October 9th, 1931, and continues through Saturday and Sunday. This church is located about 3 miles east from Tremont, Miss.

Yours truly,

—A. T. Cleveland.

It was my genuine joy to be with Rev. R. E. McCully, at Lula, Miss., in an 11 days meeting the latter part of June. I knew Bob at B. B. I. That's where he found his wife—as true and capable as any minister's wife could be. They are doing superb work at Lula and Dundee. There were no additions to the church, but all seemed to be encouraged and edified in the faith.—C. N. Travis.

I am in a good meeting with Rev. R. L. Vaughan, at Red Creek Church in Jackson County. The Lord is blessing our efforts. Brother Vaughan is loved by all his people. He is a fine man. I am going with him to his other church at Wade, next week. My five days meeting with Rev. B. H. Ellis last week resulted in five additions for baptism. The mosquitoes are very bad at Red Creek, but we are spraying each day and the insect gives but little trouble. If any pastor needs my help in meetings write me at Gulfport. The "Record" is a help to any church. Every pastor should urge his people to take it.—Oscar Harris.

**A simultaneous EVERY-MEMBER CANVASS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.**

Pastor N. G. Hickman of Sardis writes: Brother S. W. Rogers, Shannon, Miss., is now available for pastor, as his present pastorate ends Oct. 1. I trust that the Lord of the harvest may place him in some good field in this state. Those who know Bro. Rogers know him to be a Christian gentleman, a strong preacher, and a good pastor. Let churches without pastors take notice.

We are glad to have an excellent article this week from Rev. A. C. Burley of Putney Central Baptist Church of London, England. In a private note he says, "Thanks exceedingly for the constant receipt of the Record. We send it on to Mrs. Spurgeon (his wife's mother) who greatly enjoys it every Sunday afternoon. The well is deep and the spring is clear, for which we thank God and you."

A letter from Dr. Louis J. Bristow, superintendent of the Southern Baptist Hospital in New Orleans, tells us he is back in New Orleans after a two months vacation in his old home in South Carolina. He says, "I want to tell you how much your editorial articles contributed to my happiness and well being while I was away. I always read after you with great interest, but it seems that this summer you were unusually good in your writings. They were helpful and will not be forgotten." We bow our thanks.

Friends of Mr. and Mrs. J. H. Pennebaker will be interested to learn that they are the parents of a baby daughter, Sara Jo, born in Greenville, South Carolina, Wednesday, August 26.

Mr. Pennebaker served as Student Secretary at the State Teachers College, Hattiesburg, for four years, or until the work was discontinued a few months ago. He expects to be in Yale University next session doing graduate work in the department of religious education.

I closed a gracious meeting at Redwood Church, near Slaughter, La., last night. The meeting had been in progress eight days. The church house was filled every service. Seven additions; six for baptism, one by restoration. The church extended me a call to serve as pastor one month ago. I accepted the call and plan to begin my ministry there Sunday with a baptismal service. I join the faithful host of Southern Baptists in praying for a new day for our work. I shall see that the Every-Member Canvass goes over in my churches.—C. N. Travis.

A church paper states that there are 7,000 Baptist ministers in the United States out of employment and this condition, doubtless, prevails in many other religious denominations. Thousands of churches are closed because their congregations feel that they cannot raise the amount of money necessary to employ a pastor. They have abundant crops but very little cash. If the unemployed ministers will agree to accept produce in part payment of their salary and the people who have no money will agree to donate potatoes, fruit, butter, eggs, etc., in lieu of cash, I believe this arrangement would open hundreds of closed churches and give a large number of men employment. How many churches and preachers are willing to try this plan?—Rev. A. R. Adams, Hattiesburg, Miss.

From July 5-19 the revival was in progress here at Jackson, La. We had a co-operative meeting. Each of the three resident ministers took his turn each third night to preach. The attendance was up to the capacity of the auditorium. There were 23 additions to the churches. Seventeen of these united with the Jackson Baptist Church, the remaining six with the Methodist Church. Of the seventeen for the Baptist Church, 11 were by baptism and 6 by letter. The Jackson Baptist Church is making rapid strides forward. These new fields are unusually good to us, and everything points to the promotion of Christ's cause here. Better church members can be found nowhere. Brothers Dameron and Nelson, of the Methodist and Presbyterian Churches, put their whole souls into the meeting. Great was my joy in laboring with them.—C. N. Travis, Pastor.



# Editorials

## HIGH SPOTS

—o—

There are plenty of them out here in the Rocky Mountains, where you can stand in one place and count peak after peak as far as you can see. You feel as if you would like to go up on them as Moses did on Nebo and look the earth over. It is impracticable to ascend them all, or any large number of them, so you may take your choice. On two former occasions I had been up on Pike's Peak, once in August and once in June. On the latter occasion I had found the snow ten and twenty feet deep in places, and the snow plows were then clearing the road for traffic.

So this time I thought it best to try some other peaks. We drove along the plateau east of Colorado Springs that we might get a good view of "the peak," which stood out like a big doughnut sprinkled with snow for sugar. And so we saluted it from afar. But other high spots not so near the sky challenged us to ascend. With our daughter, Mrs. J. J. Lipsey, the trip up North Cheyenne Canyon was made in one afternoon. For a long way you ascend by a winding road which follows the water stream up into the mountains. You may find yourself humming "Lead Kindly Light," for you cannot see the distant step, and I was far from home. Around the shoulders of projecting rocks the road worms and squirms like a rusty moccasin. Look up and you see the blue sky. Look down and your vision is lost in the ravines from which you have emerged on the serpentine road. Look to your left and you see a wall of rock across the rollicking brook. Up and down the sides of this rock for a long way cling the silver or blue spruce which is about the prettiest tree there is, every one erect and shaped like a cone.

There on the left is the Bridal Vail Falls with its long folds trailing over the ledges of rock. You turn suddenly to the right at Bruin Inn and take a one-way road. You are relieved to learn that you will not meet any cars from here on over the mountain, for there is no room to pass. It is a strait (not straight) and narrow way. From here on you hear the grinding of your car, for no car can go up in high on this steep road. Directly you come to an open vista on your right and you look down on the city of Colorado Springs, and far across to the east where the billowing plains are in shape and color like the sea. Then on and up till you pass the summit and your car continues to grind as your gear is in low and second to keep you from breaking your neck on the way down. Your ears popped as you went up and now you begin to relax as you come down to the city, far below the mountains, but itself three times as high above sea level as Lookout Mountain. One High Spot has been visited.

The next day our dear son, Mr. J. J. Lipsey, was chauffeur and "the highest bridge in the world" was our destination. We had been up the "highest auto road in the world," and naturally we wanted to see the "highest bridge in the world." It was a good morning for it, a little rain to start with and then fair skies and good roads. We swung around the famous Broadmoor Hotel, whose wealthy guests we did not envy and were soon on the highway that heads southwest. The truth is it leads every way, not omitting up and down, but the general effect is southwest into the mountains. Into these we went winding, twisting, almost writhing right and left, round and round, watching the changing colors on the hills not unlike those we see in the sky. The mountain sides get more and more barren, not so green as about Colorado Springs, probably because the protecting snows do not stay on them so long.

For a while the country begins to look like a desert, and you look in vain for streams of water. But after a while you come to what looks like a wide cleavage in the hills and you begin to descend until at last you come to a small stream of water, along which groups of white faced cattle are lingering. Then you come out on a wide

plain which is a veritable oasis. Soon you come to a good stream of water and you begin to understand that phrase in Revelation about "the river of the water of life." For here the irrigation ditches begin to distribute the water into the fields and the desert is transformed into a garden. I have never seen more beautiful apple orchards; and there other fruits and vegetables grow rich and rank. The farmers advertize apples, peaches, strawberries and cherries all along the roads. In this valley you come first to the village of Penrose, then to the larger town of Florence and then to Canon City. In one of these places oil has been found.

In Canon City is the State Penitentiary which is attractively as well as securely enclosed. In spite of what seemed pleasant surroundings they had a mutiny among the prisoners recently. Yesterday one of them died, aged over eighty, who was put in thirty years ago for an old time stage robbery.

But our objective was the Bridge, nearly twenty miles further on. So we sped on till the towers of the bridge were in sight. They looked queer in this land of desolation, standing bolt upright from the rocks and against the blue sky. It is a suspension bridge, like the "Brooklyn Bridge," and it wears a good many suspenders. The towers are white, the supports of the bridge are of steel and the floor is of wood. It looks like a spider's web hung high over the Arkansas River which runs under it 1050 feet below. You can easily believe it is the highest bridge in the world.

The river is like a trickling stream far below. They say it is the Arkansas River, but it is a long way from home, and no Ark-ansawyer would recognize it. The red-brown graute rocks rise up from the bottom of this canon for more than 1000 feet, almost as straight as artificial masonry. You get some idea of the height of the bridge when I tell you that we saw two freight trains pass up the railway which runs along the stream at the bottom of the canon. They had about sixty cars each, and they looked like toy trains as they wound along by the stream of water below. A few hoboes were riding atop the cars, looking like dolls. The birds that flew along the water below looked to us the size of moths.

The railroad has been doing business here many years, going through the Rock Mountains to Utah and on west, but the bridge was opened only two years ago. And while there is a road going over it, it seems not much used, and the bridge was built by some "amusement" company. It is said to have cost \$250,000. Is about a quarter of a mile long. The steel ropes which support it are eight or ten inches thick and made up of myriads of smaller steel wires.

We counted it well worth half a day's travel to see, for going and coming we covered 140 miles in a Willys Knight.

A picture of the bridge is given on page five, the cut being furnished us by the courtesy of the Chamber of Commerce of Canon City.

—BP—

## WESTWARD AND SKYWARD

—o—

This is Sunday morning and I am sitting under the side of Cheyenne Mountain, from whose two canons two sparkling streams rush down and pass just under my window after forming a happy union. Last night the rippling waters sang softly while I slept. My chair is out on the lawn amid big rocks, scrub oaks, pine trees and glorious sunshine. I sit with my face to the Norman English Cottage of our dear son and daughter, in front of which the grass is kept green by the water which comes down from the mountain side and sprayed according to the water rights for a certain number of hours during the day. We are five miles or more from Colorado Springs, with two rural deliveries of mail a day. The road is only about ten steps from me but I am hidden from the constant passers-by by a screen of scrub oak.

The lawn is checkered with sunshine and shadow on whose carpet a dozen robins, mostly young ones with speckled breast are walking about like chickens, occasionally coming near to look up inquiringly at me. A chipmunk has just run past my chair as if to dare me to bother him,

and then got up on a rock and looked back inquiringly to see what I thought of him. While sitting here a grey squirrel ran across the front portico of the house and around to the rear to see if any scraps from the dining table had been provided for him. The bluejays, bigger and darker than ours, flit about in the trees, crowned like an Indian chief, complaining of the world in general.

On a small tree beside me hangs a water bottle, not like any I ever saw before, but a cloth bag which is called a "desert water bag", because people hang it on the side of the car when they cross the desert. And it holds water. That may come under the "believe it or not" column. But this one was filled with water two days ago to overcome my scepticism; hung up in a tree and it still has some water in it. The idea is that in crossing the hot desert the continuous slight evaporation keeps the water cool. And they say the hotter and dryer the weather, the cooler the water. This one has actually crossed the desert of Arizona on the way to California and recrossed the desert in Nevada on the way back. It has a tale or two to tell. But I'll not tell it.

The thermometer out here frolics around over a good latitude. If you sit in the sun you are apt to get hot. If you sit in the shade you are likely to get cold. Yesterday's paper said the thermometer upon Pike's Peak which is the guardian angel of this district was down to eighteen above zero, having dropped sixteen degrees in one minute. The night we arrived there was a four inch snow on the mountain. But the sun won out the next day and the snow vanished.

"Rest, rest for the weary —

Peace, peace to thy soul."

That is the sort of song my heart is singing now. And these loved ones of ours wait on us, that means both of us, like we were somebody. While I was penning these lines, here comes the dear son, former manager of The Baptist Record and of the Book Store, pouring out a glass of the sparkling Manitou water. Over at the spring the other day at the foot of Manitou Mountain (or Mount Manitou), we drank and drank this water as it comes out already carbonated and ready to be used or bottled.

This is the setting in which I opened my Bible this Sunday morning and read the fifth and sixth and seventh and eighth chapters of Romans. Those chapters would stir the soul anywhere. But it seems easier to praise Him in the midst of His marvelous works in view of mountain and sky. Some scriptures seem to be born of situations like this. One recalls the glory of Hermon, the beauty of Lebanon, the hill country of Judea and the awful majesty of Sinai.

But He is the God of the mountains and the plains. All things are the work of His hands. Everything in His temple saith Glory. And best of all He that sitteth upon the circle of the universe dwells in the heart of the humble and contrite. And one does not have to travel from his own door step to find God. Say not who shall ascend into heaven, or who shall descend into the deep. The word is nigh thee, even in thy heart and in thy mouth, that is the word of faith which we preach.

—BR—

A simultaneous EVERY-MEMBER CANVASS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.

—BR—

We are glad to have for our readers this week the address of Dr. J. D. Franks of Columbus, Miss., made at the recent assembly of Baptist Young People from all parts of the world, gathered in Prague, Czechoslovakia. Next week we give some other experiences of Dr. Franks on his European trip.

—BP—

One lady who attended the Baptist Summer Assembly at the Woman's College, Hattiesburg, was one of many who write letters like this: Dear Mrs. Johnson: My cup was running over when I left the Assembly. I could not gather up words adequate to express my appreciation of the wonderful time we all had there. I shall always be grateful for that blessed privilege.—Mrs. Chas. F. Burt, Meridian.

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**A simultaneous EVERY-MEMBER CANVASS  
IN EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.**

Furman University in South Carolina had sixteen candidates for degrees in the Summer School.

Fifty-eight were received into the church at Bogalusa during the two weeks meeting in which Brother Hearn of Lyon preached.

Wanted: As many men as possible to learn how to make money for God. Whether you do that or not, make a life for God.

"What Price Freedom" was the subject of the address by Professor Rittenhouse Niesser at the opening of Crozer Seminary Sept. 22.

Dr. F. M. McConnell of the Baptist Standard says the same argument that justifies deacons ordaining anybody as presbyters will justify infant baptism.

Dr. and Mrs. W. A. McComb spent their vacation visiting their children and grandchildren in Columbus, Ohio, and in Philadelphia, Pa. They say it is one of the best they have ever had.

See on another page an announcement about the Southern Baptist Handbook which will be of genuine interest to everybody wanting to know the present status and prospect of Baptist affairs.

Pastor J. L. Boyd of Bowmar Ave. Church, Vicksburg, is preaching two series of sermons, one in the morning on "The Great Commission", one at night on "The Knight Errant", the latter based on Eph. 6:10-20. They run for two months.

Miss Crossley Batt, an English woman, says she has discovered a "lost tribe" of people, numbering 600 high up in the Himalaya Mountains, who speak a language akin to the Chaldean, who live an average life of 140 and 150 years.

Dr. L. R. Scarborough, president of the Southwestern Seminary at Ft. Worth, announces that in the interest of economy the "Southwestern Evangel" will be temporarily discontinued. This is in line with economy measures being taken everywhere now till the storm is over.

Allied News is a weekly publication, eight pages, tabloid size, edited by Dr. Daniel Poling, assisted by an able staff, in the interest of the American Constitution and law enforcement. It is the voice of young people, men and women speaking for a sober nation and with patriotic purpose. Headquarters office is 419 Fourth Ave., Room 1101, New York.

Pastor E. D. Elliott, pastor Calvary Baptist Church at Bogalusa, La., says that they are having the greatest meeting of his five years in Bogalusa. Church members are awakened and parents in distress for their children. Brother H. O. Hearn of Lyon, Mississippi, is preaching, and Harold Jeneson leading the singing. The prayers of the pastor are being marvelously answered.

Mississippi is losing some mighty good preachers to other states. We hear that Dr. Norman W. Cox of First Church, Meridian, goes to First Church of Mobile; Dr. S. F. Lowe of Fifteenth Ave., Meridian, goes to Inman Park Church of Atlanta, and Dr. W. M. Bostick of Clarksdale goes to Parkland Church of Louisville, Ky. Mighty sorry to lose these brethren, and we hope for them the fulness of the Father's blessing in their new fields.

Vanceave, Miss.—I am helping Rev. B. H. Ellis in a meeting. Everything going fine. Bro. Ellis has a home full of young people—all graduates, but a son. Miss Anna Ruth is Superintendent of Vanceave Sunday School. She is leading the Young People and Juniors during my meeting. This sweet girl of 16 summers can not be over-estimated. I will begin a meeting for Rev. R. L. Vaughn at Cartersville, Aug. 31. My address is 2324 24th Ave., Gulfport.—Oscar Harris.

# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## THE RELATION OF STATE MISSIONS TO HOME MISSIONS

—o—

The Home Mission Board of the Southern Baptist Convention was organized for the purpose of carrying on mission work within the various southern states. There would have been no good reason for the organization of this Board for this purpose could each individual State have taken care of its mission territory. The Home Board has carried on some of its mission work, in a sense, independent of the separate State boards. A part of its work has been done in cooperation with the state boards. After all, it may be said that both Home and State Boards are seeking to do the same character of work.

Now, if a state can do the work within its bounds which the Home Board undertakes to do, there is no need for the Home Board's forces within that State. There may be need for the Home Board's assistance and cooperation in Mississippi at present, but due to the financial strain existing in the Home Board for the past several years, Mississippi has received no assistance, whereas some six and eight years ago the Home Board was contributing anywhere from \$5,000.00 to \$10,000.00 a year for cooperative mission work and church extension work.

So, the Mississippi Baptist State Convention Board is doing in a sense both State and home mission work, having taken over the cooperative work, church extension work, and the Indian work, which was formerly carried on by the Home Mission Board. This being true, one can easily see why our State Mission Board needs more funds with which to operate than formerly, the large supplement from the Home Board having been withdrawn and the work of the State Mission Board having been increased. It will also be seen that if all states could do as Mississippi is doing there would be no need for a Home Mission Board. It is also true that if mission work is done in Mississippi now it must be done by state forces. No one familiar with the situation in the state can deny the tremendous need for mission work.

We, therefore, make our earnest appeal to the Sunday schools, churches, and missionary societies for a most liberal offering during the month of September. In doing so, we would also call attention to the fact that the percentage now received by the State Mission Board from the cooperative program is less than it was when the Home Mission Board was making its contributions to work within our state and also when the Home Board was doing work within the state which is now being done by the State Mission Board. Our people need to do some straight thinking in connection with our State Mission situation. Liberal offerings from Sunday schools and the missionary societies during the month of September is our only hope. And this appeal, let it be understood, is in keeping with the State Convention's action for many years and also is in line with the Southern Baptist Convention action which has recognized all the way along the special days in the Sunday schools for the purpose of studying certain phases of our work and for making special offerings to those interests.

—BR—

## REVISING CHURCH ROLLS

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One of the best things that could be done in preparing for the Every Member Canvass for 1932 would be to revise church rolls in all churches throughout the south. On this new roll there should be placed the names of all those who contributed to the budget for 1931. At the end of next year, when reporting to the district associations the amounts contributed, report the number of those who have taken part in financing the Kingdom work.

Should there be in the membership of the

churches those who need and receive aid from the church, the number of such people should be given and the amount contributed for their support.

There is no successful business but what is run on a business basis. There is nothing which succeeds without constant revisions. The church work is no exception to this rule. Some church rolls are loaded down with names of people who have moved away, of those who are deceased and of others who never contribute anything for the support of the work. Yet the churches and the denomination are constantly confronted with the embarrassment of large numbers with small per capita gifts. Our method reflects unfavorably upon those who are really supporting the work. Both in the interest of those who do not help and of those who do the work, revision of rolls should be made.

Someone will say, but will that bring results? It will bring results. The writer has tried it out in almost every church which he has pastored. Such revision has stimulated interest and brought new life to the churches. Why should it not succeed? It is the honest and fair way of doing the work in the churches. To be sure the spirit and motive should be in keeping with the spirit and motive of the Master. The time came in His earthly ministry when He was carrying considerable dead weight. He gave that address in the 6th chapter of John. The result was that the dead weight fell off. So drastic was the pruning until it seemed that the vine itself was in danger and He turned to His disciples and said: "Will ye also go away?" But the disciples began then to learn that the Kingdom is not eating and drinking. It was necessary that this pruning should take place in order that the disciples might be taught to work and to learn the lesson of self denial. How much do we need a revision of our church rolls throughout the south. If in revising we can have the courage to put the Master's interest first, then it will succeed.

—BR—

## "RETURN UNTO ME"

—o—

In Malachi the third chapter and seventh verse, we find the Lord of hosts saying: "Return unto me and I will return unto you." As a matter of fact, the people had departed from the Lord first. The Lord notwithstanding this, invites them to return, promising to meet them.

They call for proof to show wherein they have departed from Him. He offers as evidence the fact that they have ceased to bring their tithes and offerings to His house. He then proposes that if they will return with their tithes and offerings that He will pour out a blessing upon them beyond the capacity of their containers.

This passage of Scripture is just as appropriate for this present time and depression as it was more than 2,000 years ago. Several years ago the churches throughout Mississippi began to complain because apportionments were made by the State Board office. They did not want suggestions to be made to them. They said, leave us alone and let us decide for ourselves what amount shall be contributed. They were left alone at their request. They were placed upon their own honor. They did not answer a courteous request when asked what they of themselves voluntarily proposed to contribute for the year to the Lord's work. Their contributions rapidly declined. About 1,000 churches had been contributing to the support of the Lord's work prior to that time. The number has decreased to a little more than 200 this year. Now, as the Lord said to Israel of old, "Because of this ye are cursed with a curse, this whole nation," so He is saying to Mississippi, "Ye are cursed with a curse, this whole State." Is there any part of

(Concluded on Page 7)

**CANVASS  
29 - Dec. 6.**

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# RECOLLECTIONS OF GENEVA WITH REFLECTIONS ON JOHN CALVIN AND C. H. SPURGEON

By Rev. A. Cunningham-Burley, Central Baptist Church, Putney, London, England

A strenuous ministry of nearly thirty years has left me rich in friends but I am able to say without hesitation that I do not hope to meet with companions more generous and helpers more kind than Mr. and Mrs. Plautus Lipsey of Geneva. It was through their cordial invitation and liberal hospitality that we were able to realize the dream of a life-time by visiting Switzerland and finding our way to those shrines and centres with which the imperishable name of John Calvin is connected. One of our chief discoveries has been, that the popular idea of John Calvin is widely astray from reality. The modern mind (if it thinks at all about Calvin), is apt to regard him as a narrow, ruthless bigot; the author of a dark and gloomy system of doctrine which has hardened the heart and hindered the progress of the Christian Church for centuries. But to visit Geneva sympathetically and to know Calvin historically is to be saved from such ludicrous error.

Calvin was one of the greatest men the world has ever seen. Theology owes him a debt it can never repay. As a man living in Geneva and yet influencing the world and its history, his personality has yet to be adequately estimated.

Yet in spite of all that Calvin was and did, it cannot be said that Geneva was swift to honour the memory of her great civil and religious reformer after he had been removed by the hand of Death. She glorified the name of J. J. Rousseau with a statue on one of the islands of Lake Lemman, but was shamefully slow in immortalizing the name of John Calvin whom she banished from her territory only to implore his return after a brief absence of three years.

Another curious thing remains to be mentioned. Of all the cities which were transformed by the Reformation with which Calvin's name is associated, Geneva today is the least Calvinistic. His authority, his moral rigour, his stringent and emphatic dogmatism—all this has become a mere memory in the old Huguenot City that still sits enthroned betwixt a sky of wondrous blue and a lake of gorgeous green.

It is passing strange that nobody seems to know where John Calvin was buried, that nobody can now see the house in which he lived (1548-1564). It was ruthlessly pulled down in 1706, and by way of feeble compensation the street in which it stood has been made to bear his name. Yet notwithstanding these obliterations a new feeling was born twenty one years ago. Geneva woke up and erected a noble and worthy monument to the memory of the heroic reformer who virtually saved Europe. Professor Kuyper's words are not too strong to substantiate that last sentence:—"Just ask yourselves, (he says), what would have become of Europe and America if in the sixteenth century the star of Calvinism had not suddenly risen on the horizon of Western Europe. In that case, Spain would have crushed the Netherlands. In England and Scotland the Stuarts would have carried out their fatal plans. In Switzerland the spirit of half-heartedness would have gained the day. The whole American Continent would have remained subject to Spain. If the power of Spain had not been broken by the heroism of the Calvinistic spirit, the history of Europe and of the world would have been sad and dark, as now, thanks to Calvin, it is bright and inspiring." That is why, I suppose, thousands of visitors from all parts of the world make it their business when passing through Geneva to spend an hour before the magnificent International Monument of the Reformation. It is the work of four Swiss architects and two French sculptors and stands leaning against the old rampart of the Town. In the centre are seen the colossal statues of Farel, Calvin, Beza, and Knox. On either side are the figures of eminent men of various countries whose names are associated with the Reformation:—Luther and Zwingli; Oliver Cromwell, Roger Williams and others.

More than once during our stay in Geneva, I have imagined the place repopulated with these

mighty men of God who shook the world. One has visualised Calvin and Knox walking together by the lake-side, discussing those principles which were so soon to sustain the Huguenots in their prolonged struggle for religious liberty; the Dutchmen in their heroic resistance of Spanish tyranny and the Puritans of England and the Covenanters of Scotland in their conflict with the oppression of the Stuarts. And these reflections have compelled me repeatedly to wonder what it was about Calvin's genius and personality that affected Mr. Spurgeon so profoundly and permanently. Or to put the matter in another form with J. A. Froude:—"If Calvinism is the hard and unreasonable creed which modern enlightenment declares it to be, why has it possessed such singular attractions for some of the greatest men that ever lived?"

We will allow Mr. Spurgeon to answer in his own words. "If you ask me, do I hold the doctrinal views which were held by John Calvin, I reply, I do in the main hold them and rejoice to avow it. The old truth that Calvin preached is the truth that I must preach today, or else be false to my conscience and my God. I ask the man who dares to say that Calvinism is a licentious religion, what he thinks of the character of Calvin himself or of those who in successive ages were the great exponents of the doctrines of grace. In theology I stand where I did when I began preaching and I stand almost alone. I could preach my earliest sermons now without change so far as essential doctrines are concerned. I stand almost exactly where Calvin stood in his maturer years."

Here then, is where the roots of Spurgeon's fruitful mind and ministry fed. I have seen the set of Calvin's Commentaries containing the well known inscription on the fly-leaf:—

"The volumes making up a complete set of Calvin were a gift to me from my own most dear and tender wife. Blessed may she be among women."—C. H. S.

The study of these books in subsequent years, moved him to urge on his students the importance of reading Calvin's expositions because of all commentators he believed the Apostle of Geneva to be one of the most candid.

Speaking of students leads me to say that I have long had the impression that Spurgeon gained the idea of a Minister's College from Calvin. It is not generally known that Calvin founded a College and an Academy which trained by the hundreds the men who taught the Protestants of Europe, such as the Huguenots of France; the Puritans of England and the Presbyterians of Scotland. He dreaded above all things an ignorant ministry and was determined to create a body of secondary and superior studies in order that the Reformed Religion might rest on the most elevated and the most scientific intellectual culture. He carried to the highest point at Geneva, the double torch of Science and Religion. The result was that students flocked to him from all parts of Europe. Calvin taught more than a thousand men in his courses. He could not rest content until he had made Geneva the nursery of the Reformation. The saplings which he trained and disciplined were transplanted to distant countries. Churches were formed near and far of which Geneva long remained the controlling centre, so that as Dr. Montet tells us, she was often called "The Protestant Rome." Herein we see a striking resemblance between the two men we are considering. Quite early in his ministry, Spurgeon gathered a group of young men who had an experience of Christ and a gift of utterance whom he trained at the Pastor's College. The happy result has been that thousands have gone forth from that burning centre to spread far and wide the Evangelical principles and beliefs for which Spurgeon so nobly stood. And one reason why Mr. Spurgeon is still a moral force and a spiritual power is that his students, disciples and successors have been loyal to his teaching and true to his spirit. However many their peculiarities or great their diversity they are able to say with Calvin and Spurgeon;—"The word of God is my only guide and to acquiesce in its plain doctrine shall be my

only rule of wisdom."

Worshipping in St. Peter's Cathedral the other Sunday morning, we were reminded that Mr. Spurgeon once occupied John Calvin's pulpit and preached to a crowded congregation such as faced the great Reformer centuries ago. It was the first and only time that Spurgeon appeared in full canonicals as a preacher. It was a great ordeal for one so unconventional as he. Indeed he confessed that he felt like a man running in a sack, but seeing that it was John Calvin's gown that he was asked to wear, he ascended the celebrated pulpit with a quiet mind, counting it to be a particular honour to have stood on the very spot from which Calvin declared those doctrines of grace which were the core and essence of Spurgeon's own mighty ministry.

It is a sorrowful mystery that both Calvin and Spurgeon died comparatively early, worn down with much bodily weakness and many labours. Calvin, who gave himself up to incessant toil in spite of maladies which grew with age, passed away in the year 1564 at the age of fifty-four. He had always treated his body like a slave, exhausting it unduly by tasks and vigils to such a degree that his death though expected by many was yet regarded as premature by all.

Spurgeon as we all know was only four years older than Calvin when he was taken from us, and one came away from Geneva with heightened feelings for the sanctified genius of Mr. Spurgeon and his celebrated master,—both of them young in years but living to accomplish so much and to leave the impact of their personality upon subsequent generations.

The Sovereignty of God was the dominating factor in the minds of both these men. Perversions of Calvinism may be reckoned effete, but that clear and lofty keynote can never be silenced. Calvin stressed it in Geneva, Luther in Wittenberg, Knox in Edinburgh, Edwards in America, Wiclif in Lutterworth and Whitefield and Spurgeon in London. After all, it is personality that counts in Religious History. Calvinism, or misleading versions of it may be discounted in these changeable and difficult days, but amidst it all we do well to recall a truly golden word uttered some fifteen years ago by Dr. T. R. Glover:—

"When we take God and Christ and Eternity as seriously as Calvin and Spurgeon did, we shall learn more of truth and grow into a nobler and humbler manhood."

This and much more came to us as we traversed the ample boulevards of Geneva by day and flung ourselves back reflectively on the balcony camp-chairs of our Lipsey friends as the sun went down in a westerling glory of crimson and gold behind the mountains, vast and white.

—BR—

## EXTRA-CHURCH APPEALS

By W. W. Hamilton, President, Baptist Bible Institute, New Orleans, Louisiana

—O—

"We would be getting more money for our denominational work if there were not so many outside appeals." This remark was made by a good Baptist brother who subscribed \$10,000.00 to the new Y. M. C. A. building in his city. "And," said he, "these outside causes know how to organize to get the money."

A similar echo came from a leading Presbyterian layman in the same city whose name was included among those to whom the appeal of the Baptist Bible Institute was made. The following is quoted from his sympathetic reply: "I regret exceedingly that my commitments are such at present for the building of the Y. M. C. A. and other causes that I am unable to have a part in the worthy need to which you refer." The "other causes" were largely welfare organizations designed to meet the problems incident to the present business depression.

Many of these outside causes are worthy and should receive liberal support, but the organized work of the kingdom of Jesus Christ should have first place. Let me appeal to our Baptist men and women of means to come to the rescue of our great denominational agencies and institutions that mean so much to the cause of Christ in the spread of the gospel to the ends of the earth.



Continued from page 5

which cannot be included in this statement? What part? This generation has not seen conditions as they are now.

What is the remedy? The remedy is the remedy offered to Israel: "Return unto me and I will return unto you," saith the Lord of hosts. If we seek as did Israel, "Wherein shall we return," the answer is, "Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now."

We are offering through the Sunday schools and the missionary societies during the month of September an opportunity for the people to return with a large State Mission offering. We are offering during the month of October an opportunity for them to return with a large offering for the Cooperative Program. We are preparing to offer from November 29th to December 6th an opportunity for them to return making a large subscription to the Lord's work for the year 1932.

A person cannot believe the teachings of God's Word and at the same time believe that material prosperity is going to return to Mississippi until the people return to the Lord's work and put Him first in their plans. For several years three-fourths of the Baptist churches in Mississippi have left Christ's plan out of their plans when planning at the beginning of each year. Our hope is, "Return unto me."

—BR—

#### SOCIAL SERVICE AND INTELLECTUAL DEVELOPMENT SUPPLANTING EVANGELISM

—O—

It is often difficult to make comparisons without leaving the impression that you are in opposition to those things which are being supported at the expense of others. This is not true with the writer in this instance.

A comparison, however, will reveal the fact that social service, so called, and intellectual training are crowding evangelism from the stage of action. This does not mean that social service and intellectual development are receiving more than they seem to need. But it does mean that our people look upon these as being superior in value to the evangelization of the unsaved.

To be specific, the percentage of our contributions going to the Relief and Annuity Board are out of proportion to the percentages going for strictly mission work. Our aged ministers are not receiving as much in some instances as they need. But in proportion to the number, their percentage is too large in comparison with the amounts being expended for the salvation of those in destitute places.

The amount expended for charity work in hospitals is far out of proportion to the amount expended for evangelism. We only wish it were possible for us to do more charity work. But expending ten times as much for charity in hospitals as we expend for evangelism does not harmonize with the Master's command to preach the Gospel to every creature, when we have over a million unsaved people in Mississippi.

If you compare the amount expended in denominational schools for strictly intellectual training with the amount expended for religious training, you will see how the two are valued. Yet our Christian schools were founded primarily for the purpose of training those who desired to give their lives exclusively to religious work. And that which is about to deluge the Baptist Denomination in the various states is not Christian Education, which is training for strictly religious service, but it is the so-called Christian Education which gives itself to intellectual training and the maintaining in our schools and see if this is not true. There is danger that we shall sell our birthrights, for already in this time of depression when boards of trustees speak of reducing salaries of teachers they are confronted with this answer: "We cannot reduce salaries without losing our standing in the Southern Association of Colleges and Secondary Schools." But common sense teaches all of us that reduction should be made. The State Mission Board has made reduction in salaries. Some of the workers have

voluntarily reduced their salaries and will doubtless volunteer other reductions. This should be done in our schools, hospitals, orphanages and other boards until more liberal support comes. Otherwise, the Denomination will, within a few years, face bankruptcy.

—BR—

#### B. S. U. COOPERATIVE WORK

—O—

The B.S.U. students in their efforts to present the Cooperative Program to the churches throughout the State during the summer vacation months, report 1,100 churches which they have visited. Every report which has come from the churches concerning their work has been gratifying. The President of the B.S.U. for Mississippi students made this observation, that back in those small churches which are not contributing to the work of the denomination, away from their local environments they are not having many conversions. This reminds us that in the launching of the 75-Million Campaign when our people contributed more liberally than ever before or since, the number of conversions were largest in the history of our work.

—BR—

#### MORE ABOUT OUR SOCIAL SERVICE WORK

—O—

Mention has been made of the social service work in hospitals and by the Relief and Annuity Board, all of which work we most heartily endorse. It might be observed also by way of comparison with evangelism that in our Orphanage we are supporting more children than were being supported immediately following the launching of the 75-Million Campaign, during which period our people were giving more money than ever before or since. This is to say that while we have decreased our evangelistic work almost to the vanishing point, we have increased our social service work and our people are supporting that. We would not disparage this work. The Superintendent tells us that there are many more wanting to come, but that he has no room for them. Of course, there are those who would impose upon the Orphanage as they impose upon hospitals and other charitable institutions. At the same time, there is no doubt but what there are many orphan children in the State who should be cared for. But we should not neglect the first thing named in the great commission, that of discipling the nations. Christ said to the Pharisees, "This you ought to have done and not to have left undone the weightier matters." When we in reality evangelize Mississippi, we shall lighten our social service burden. This has always been true and always will be true. Christianity means first of all, self-supporting, and next, the supporting of others by the one who has become a Christian. But we are increasing our burdens when we put the physical and intellectual man ahead of the spiritual.

—BR—

A simultaneous EVERY-MEMBER CANVASS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.

—BR—

#### WHAT IS THE REMEDY?

—O—

Shall we reduce our social service work? Shall we reduce our intellectual work? Shall we cease to provide places for intellectual development in a spiritual atmosphere? By no means. Then what is the remedy? The remedy is to so increase our contributions as to enable us to continue our social service work as now conducted, to so reinforce our denominational schools financially and spiritually as to provide adequate places and facilities for educating our children and at the same time finance an adequate program for evangelizing the unsaved throughout our State and throughout the world. Our program should be Christ's program and if we go back and study it anew we will find that we are majoring where He told us to minor and minoring where He told us to major. This being true, it should not be a surprise to us that we are failing to appeal to the people with means, and to evoke from them an adequate support for all of our work. While the support for social service and intellectual education is far out of proportion to that given for bringing people into the Kingdom of God, yet

at the same time we must confess that social service institutions and the institutions for intellectual development are perhaps crying out in their distress far more than when we were placing the emphasis where the Master placed it. Study the records and you will find this to be true. The shortest way out is an increase in contributions in order that we may place the proper emphasis on first things. Then secondary things will also receive due consideration.

—BR—

#### DISCRIMINATION

—O—

There should be no confusion in the minds of our people in regard to our programs for the remainder of this year. There are three major interests, all of which are separate and distinct. We give them for the sake of clarity.

First, September is given to the study of State Missions. This has been the order for a number of years, ordered and approved by our State Conventions. During this month, both the missionary societies and the Sunday schools not only study the subject of State Missions, but they make special contributions to this work. Literature has been furnished to both the societies and the Sunday schools. Every society and every Sunday school has been asked for a free-will offering, to be used in our State Mission work in order that the \$15,000.00 of indebtedness may be retired and that the Board may be able to function properly in its field.

The second matter of primal importance is the thirty day Educational Campaign for cash. This Campaign was authorized by the last session of the State Convention. Dr. H. L. Martin, Secretary of the Baptist Education Commission, is in charge of this Campaign. He is acquainting the people throughout the State with his plans and his financial objective is \$60,000.00. He is also stating that this money is for the purpose of supplementing the money received from the Cooperative Program in order that endowment bonds may be retired and that interest on both endowment and other bonds may be paid December first and that these obligations are the obligations of the Baptist State Convention which is always composed of messengers from the churches. This Campaign begins with November and ends with November. So, please keep this clear in mind that it is separate and distinct from the State Mission campaign for September.

The third and all-inclusive campaign is that of the Every Member Canvass proposed by the Southern Baptist Convention in its last session at Birmingham, May 1931. This Every Member Canvass, which now as pertains to the south, is in charge of a Promotion Committee of Southern Baptists. As pertains to Mississippi, it is in charge of a State Committee, then Associational Committees and then Church Committees. The financial objective for the south is \$40,000,000.00, \$31,000,000.00 is for local expense and \$9,000,000.00 for denominational work. Our people are not asked to give any cash to this campaign this year. They are simply asked to make their pledges for the work for 1932 between November 29th of this year and December 6th of this year. They are asked to begin paying their pledges the first week in January 1932 and to continue throughout the year. If the pledges and payments are sufficiently large, there will be no necessity at the close of next year for another Educational Campaign as we find to be necessary this year. The emphasis in this Every Member Canvass is on reaching every church and securing pledges from every church for both local and southwide work; not only to reach every church but to reach every member in every church. We are not studying quotas or setting goals, but seeking to enlist every member with a contribution which his conscience after much prayer prompts him to make. IF PRAYER IS MADE THE GOVERNING PRINCIPLE THROUGHOUT THIS EVERY MEMBER CANVASS, WE ARE NOT IN THE LEAST UNEASY ABOUT THE CONSEQUENCES.

—BR—

A simultaneous EVERY-MEMBER CANVASS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### CONFIDENCE

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

How much have you asked the Lord for during the Week of Prayer? Have you the same confidence in Him that John had? If so, you have dismissed all doubt and you are contemplating more than you have asked for.

PRAY DAILY FOR OUR STATE MISSION WEEK OF PRAYER!

Our FOUR MONTHS' TITHING CAMPAIGN is upon us. We have the following free literature that can be had for the asking: Tither's Fellowship League, "Four Month's Tithing Campaign," and the Pledge Card. Do not fail to write to our office for what you need.

Almost three quarters of our year has passed but we have not received three-fourths of the amount we are to give for Training School Scholarship and expense, Margaret Fund Scholarship and State Scholarship Fund. School time is upon us and our obligations must be met. Check up on your society at once; if you have not met your apportionment to these causes, please do so at once.

### SEPTEMBER

Never there comes the month of September—but we listen for the hurrying and scurrying of happy youth, with their bright "morning faces," turned with glad expectancy to new adventures through study. Even so Woman's Missionary Union of Mississippi turns with eager thoughts to the plan for a special season of study and prayer. How appropriate that this glowing month of September should be chosen, when we devote ourselves to a real study of our State Mission History—and then together pray and make our gifts for the continued progress of Kingdom work in our State.

The booklet, "A Brief Survey of State Missions," and the helpful suggestive programs have been prepared with the utmost care and are brim full of information and inspiration.

If we study Missions we need to know what missions have done so we find a thrill of real adventure in the very first chapter of the Survey. It behooves every Woman's Missionary Society and Young People's Auxiliary to give careful study to these beginnings and learn just what our State Mission Board has accomplished through the years, though often working under great difficulty, and with limited means. In chapter II, we see how "a little leaven leaveneth the whole" and how our State Mission Board over a period of thirty-three years has extended its "helping hand" in practically all of the counties of our State. "Facts," someone has said, "are lamps by which we should see God." Facts also reveal us to ourselves, so in chapter III of the Survey we have revealed "Who's Who Among Mississippi Baptist Churches," which discloses the startling fact that only 20 churches out of 1540 are in Class A, or as the writer observes, "are the first families among Mississippi Baptist churches." Let me urge, in connection with the study of this chapter, a close study of the Chart, and then resolve that insofar as it is in your power, your church will move up to the first letter in the Alphabet. In chapter IV, we see as in a mirror, the great need for Mission work in our State. To realize what a comprehensive program would mean to our denominational progress during these

## Our Young People's Column

### "WE CANNOT PRAY RIGHT AND PLAY WRONG"

Dear Miss Landrum:

I am writing about our splendid Young People's Rally in Greenville. I am really proud of our young people and the work they are doing in Deer Creek Association.

We have nine churches in our association and all but one of the churches were represented at the rally. We have 17 young people's organizations and had 123 young people in attendance at the Rally, the largest attendance in the history of the Association. So you see we are making progress in the work. I hope next year to have even better attendance as interest in the work is stimulated.

I had planned a shower of canned goods at the Rally for our W.M.U. Training School. The young people responded loyally to this plan and we received over \$10.00 worth of canned goods to be sent to our Training School. The Greenville Y.W.A.'s volunteered to take charge of the goods and pack and ship them, which was a noble service for them to render.

The Greenville Y.W.A.'s graciously assisted the W.M.U. members in sending dinner to the delegates. I consider these Greenville girls a great asset in the Master's work. They have so much talent and they are using it for the glory of the Master.

In my message I urged the young people to grow a 10% increase in new members and a 25% increase in new organizations which would result in their spiritual growth and development, admonishing them that as they grow spiritually their influence would grow, and I urged them to grow that their influence might be Christ-like at all times. Then I offered a banner to the organization making best record of growth in the association at the end of this quarter.

Then came the beautiful message from our beloved Miss Evie Landrum. A message that brought us humbly to the feet of Jesus in worship and adoration and which stirred all to a burning desire to be "more like the Master."

Mrs. Scull, of Hollandale, Associational superintendent, was introduced and gave a few comments of encouragement. Mrs. J. A. Anderson, of Belzoni, our new District leader, was also introduced and given time to outline her plan of work for our association.

Sincerely yours,

Yoking,  
Working,  
Abiding....

Mrs. T. N. McCorkle, Y.P. Ldr.  
Deer Creek Ass'n.

next few months, study the situation in the light of the needs of our State. A glimpse at the field will show something of the opportunity, and the lead which must lead to sacrifice and unceasing effort if we are to reach successfully our goal for \$10,000.00.

What is our responsibility in helping to meet these conditions? As we study and as we pray may there come to each heart a renewed recognition of individual responsibility. Whatever of value received to your church or Society it must come because the individual member is willing to do her full duty—even sacrificially, in these stressful times. As we prepare our hearts for this season of united study and prayer, may it not be a little of perfunctory gathering together but may it prove a season of real fruit bearing through enlarged gifts and activities. Our State Mission Board is one of the most vitalizing forces, one of the greatest factors in promoting righteousness in our State. The Missionary Society in the church is the best asset for reaching out into the community for the women and young people, to bring them into the activities of the church. May we together, in this Unity of Spirit in one common task, with a reverend consecration of self-sacrificing love and service through study, through prayer and through gifts, give God the chance to use us all in a larger way in working out His own purpose for His Kingdom.

Thus may Woman's Missionary Union of Mississippi make this month of September, 1931, a time ever to be held in grateful memory, because "the women that were wide hearted, brought free will offering unto Jehovah." —Mrs. A. J. Aven.

### HINDS-WARREN ANNUAL ASSOCIATIONAL MEETING OF W. M. U.

(Held with Griffith Memorial Church, Jackson, September 18, 1931)

The Hinds-Warren W.M.U. Association will meet with Griffith Memorial Church, Jackson, on September 18th, at 9:30 A.M. The following Program, subject to revision, will be given.

A full attendance from each W.M.U. in the Association is urged. If impossible for all to come in the forenoon, we plead that a special effort will be made to attend the afternoon session. At that time our Corresponding Secretary will give a resume of the booklet on State Missions that we are to use the following week. Her splendid suggestions will enable us to make far better preparation for this Week of Prayer that we can possibly do otherwise.

#### Program

Hymn of the Year  
Devotional, based on the year's watchword  
Business session  
Discussion: Our Publications  
Prayer  
Discussion: Our Scholarships  
Prayer  
Discussion: The Tithing Campaign  
Prayer  
Discussion: Stewardship Declamation Contest  
Prayer  
Discussion: Our Young People  
Discussion: Our Responsibility in Putting Over the Every-Member-Canvass in Every Baptist Church, Nov. 29-Dec. 6.  
Prayer  
Announcement concerning our Week of Prayer, as it will be discussed at the afternoon session  
Report of Nominating Committee  
Benediction  
Hymn Noon Hour  
"A BRIEF SURVEY OF STATE MISSIONS"  
(Miss Fannie Traylor)



# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in  
advance

Entered as second-class matter April 4,  
1911, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## THE GOSPEL FOR ALL MEN AND CHRISTIANITY AT COURT SUNDAY SCHOOL LESSONS AUG. 23 AND 30

I am not ashamed of the gospel,  
for it is the power of God unto sal-  
vation to every one that believeth.  
Rom. 1:16.

To place much emphasis on the  
subject we are studying in this quar-  
ter while we continue to study on  
the subject of early Christian his-  
tory, first I wish to centralize  
around the distinguished facts avail-  
able therein, falling to the discus-  
sion of the great converted leader  
Saul, who is called Paul, who in his  
first ascent was truly conscientious  
in his intents to observe the Jewish  
law and dominate the holy laws and  
their authors which was inspired  
from the Father of our Lord Jesus  
Christ through him to lost and fall-  
en humanity who as Saul, was with-  
out God and hope in the world. As  
I have referred to distinguished  
facts we are now to take an insight  
in one, Paul after finding his Lord  
to be the God of all sufficient saving  
grace to him had been brought face  
to face with the existing conditions  
of a lost world, and had been  
brought face to face with it by an  
example of his experiences, first be-  
ing made to see himself, then what  
was his attitude? It was a new one  
altogether, a changed, renewed  
heart. That renewed heart of his  
was talking to him in the person  
of his conscience showing him in  
his literal standing that he had been  
a vile fighter of his only Lord. The  
only name or remedy applicable to  
a lost man for remission of his sins  
to bring him back into desired fa-  
vor with God. Then it might be well  
said that the same attitude that ex-  
isted in Saul was left living to  
buffet him as he had others. The in-  
citing question is Paul sowed in  
early life and with his trials rises  
and falls before the St. Headron's.  
Did he reap the fruits that he did  
sow when they were ripe? Yet the  
attitude of his discourse was shed  
to all mankind out of one of the  
deepest hearts of love since our  
Lord's ministry. In much sincerity  
to show the endangered soul the  
marvelous love of Jesus our Lord,  
Paul's loving attitude of speech did  
show forth the sinful precised con-  
ditions of condemned sinners and  
some did not only believe in the  
saving of his own soul but some did

seek to bring Saul to the same place  
that Saul had consented to bring  
others, that was Death. Paul in his  
attitude and hope and faith in the  
saving grace of his Lord knew that  
it was an all sufficient grace to  
save those who had been his old  
companions. Paul still wanted his  
companions to stand with him, but  
they could not see their endangered  
conditions when the loving speech  
so rude, was delivered to them that  
caused their conscience to speak to  
them they didn't only offer to fight  
Paul, their resistance was also to  
ward off the Spirit and retain the  
old man in its natural condemned  
state. That day was a typical type  
of the present hour in some in-  
stances when it was thought that a  
HIGH learned minister ONLY had  
rights to proclaim a gospel. The  
gospel that was being preached  
didn't seem to have the approval of  
the Father's smiles, if it had the  
Father would not have rendered to  
lost man the inspired gospel in all  
its simplicity, amidst a murmuring  
and complaining world, then as so  
this hour. Do I convey the idea  
that the well learning is of no value?  
NO. But to convey the cen-  
tral thought that all regenerated  
men are of equal value and receipt  
one with another not only in God's  
sight but in the sight of all regen-  
erated blood bought souls. That  
great old servant Paul knew that  
the person of Jesus had been cruci-  
fied but there was still a crucifix-  
ion awaiting the Dove like Christ,  
and the approaches made on Paul  
was not altogether against him but  
the Dove within him. Paul knew  
the blood of the dove descended was  
just as convictive as the blood drawn  
from the person of Jesus, on the  
tree. The disposition against Paul  
he says was not against him but  
God who hath also given to him his  
Holy Spirit. That Spirit was the  
first author of the apostle's zealous  
strength. What was next, while we  
think of the prayer that existed and  
was offered by the early church.  
Acts 4:24-31. The prayer was an-  
swered. The first phase value was  
available in these men of qualifica-  
tions, and approved by Jesus, was  
accepted. It was not looked for on  
the buckle of his belt or by in-  
scriptions from outer institutions. It  
was found as described in Penilton,  
page 55, article 13. As important as  
these things are, if you ask the aver-  
age man or woman today where real  
qualifications are found they will hunt  
in the outer courts of the Word of  
God for church official qualifications.  
Such protest brought the contrast  
between Paul and his old compan-  
ions. When Paul with the other  
apostles on the day of Pentecost in  
their languages confounded the sin  
oppressed which caused them to see  
their sins and find themselves con-  
fused, abashed, discomforted, per-  
plexed, Damned. Some believed  
and some fought the conviction till  
the Spirit took its final flight,  
choosing rather the wisdom of men  
than that of Christ. They that  
fought the conviction of the Spirit  
of God, the righteous Father, cruci-  
fied the Lord of glory. And if the  
wisdom of man had been an equal  
of the simplicity of God's wisdom  
they would have been far from the  
act committed on the tree. 1 Cor.  
2:8. In my conclusion, O Minister

of our Lord; O, Church of Christ,  
Sunday Schools and B. Y. P. U.'s,  
which has meant so much to me, let  
me feel the inspiration of your pray-  
ers while we see that in every choice  
wisely made by us that the honor of  
our Lord and the purity of his re-  
ligion is involved in all social  
equality one with another Can we  
stand clear of conviction and clas-  
sify one another as great and small,  
who have the approval of God's  
grace in our hearts? In all our co-  
operative work how I pray to have  
your prayerful and personal main-  
tenance. What we need today is more  
conviction with its plastic touches  
yielded to.

Sincerely yours for service,

—E. G. Waltman,  
Polkville, Miss.

—BR—

## THE 1931 SOUTHERN BAPTIST HANDBOOK

—O—

The 1931 Southern Baptist Hand-  
book is expected from the press  
about the middle of September. In  
addition to all the features hereto-  
fore carried, the 1931 Handbook con-  
tains a brief but informing sum-  
mary of the work of all the South-  
wide boards, agencies and institu-  
tions of Southern Baptists for 1930-  
31, (see Part II, Chapter II). The  
whole of Part I of the new Hand-  
book, on the other hand, is given  
over to the new program outlined  
by the Promotion Committee of  
Southern Baptists. For the first  
time in its history, therefore, the  
Handbook has been made a campaign  
document, and every essential fact  
about the new program of Southern  
Baptists put into it. The chapters  
dealing with the new program are  
as follows:

"Chapter I: The New Program  
of Southern Baptists—How it Came  
About and What it Proposes to Do.

"Chapter II: Outstanding Advan-  
tages of the New Program—The  
New Program Defined and Ap-  
praised by Several Leaders.

"Chapter III: The Forces and  
Resources of Southern Baptists—  
The Positive Proof That we are Fi-  
nancially Able to Carry Out This  
Program.

Chapter IV: Urgent Reasons for  
Pushing the New Program—Why we  
Cannot Afford to Half-way Succeed  
in This Program.

"Chapter V: The Stewardship Ob-  
ligation of Southern Baptists—What  
the Scriptures Say and What God's  
People Say About our Obligation to  
be Good Stewards of the Grace of  
God."

The 1931 Handbook is larger,  
printed on better paper, and will  
prove more useful than any other  
Handbook we have ever printed. It  
should sell for \$1.00 per copy, to  
break even with the cost of printing,  
to say nothing of the cost of col-  
lecting, arranging and writing out  
the facts it contains. Every other  
Year Book in the nation, of its size,  
sells for \$1.00. The price of the  
1931 Handbook, in the one binding,  
is 75c. It may be had at any Bap-  
tist Book Store in the South.

—BR—

## NEW HOPE CHURCH

—O—

One of the most noteworthy and  
record breaking revivals held in the  
history of New Hope Church was  
during the past week by the Rev. J.  
E. Claunch, of Collins, Miss., and as-

sistant, H. C. Clark, of Crystal  
Springs. This church has been es-  
tablished for approximately a cen-  
tury and never before has it been  
able to account for such a glorious  
and inspiring revival. We feel it a  
real asset to have Rev. Claunch as  
pastor of this church for his splen-  
did cooperation and for the wonder-  
ful reviving messages delivered by  
Rev. Clark, God's efficient servant.

During the revival of one week  
there were seventy-five received  
into the church both by letter and  
profession of faith and twenty oth-  
ers who had been taken in as mem-  
bers of this church previous to this  
time at a meeting held in behalf of  
New Hope Church, thus making a  
total of ninety-five members fellow-  
shipped in the church in one week.

—BR—

## AN APPRECIATION

By W. W. Hamilton, President,  
Baptist Bible Institute, New  
Orleans, Louisiana

—O—

The following letter from a good  
lady in Byhalia, Mississippi, is a  
sample of the many letters received  
from all over the South in response  
to the emergency appeal of the Bap-  
tist Bible Institute:

"We read with great interest of  
the wonderful work of the Bible In-  
stitute in our Baptist Record and of  
the great need of funds to carry on  
the work.

"I'm enclosing a little check to  
help meet the emergency payments  
falling due August 1.

"May the time soon come when  
all our people shall recognize their  
stewardship and appreciate the great  
privilege of having a part in the  
great work being done in and  
through the Bible Institute."

Please join this good woman and  
help us meet the note for \$10,000.00  
which was due August first and  
which is hanging heavily over us.

—BR—

## ONLY TRUST HIM

A. R. Adams, Hattiesburg, Miss.

—O—

When the day is dark and dreary  
And the clouds obscure the sky,  
When the heart is sad and weary  
Then our Saviour draweth nigh.

He can feel our deepest sorrow,  
All our grief and all our pain.  
Only trust Him and tomorrow  
It will all be right again.

—BR—

## MEETING AT DE SOTO, MISS.

—O—

Our meeting began on the fourth  
Sunday in August. Brother F. W.  
Gunn came to us for the night serv-  
ice and remained till Friday night.  
Brother Gunn is fine help in a meet-  
ing and a very pleasant yoke fellow  
with whom to work. He is no sen-  
sationalist, he just preaches the plain  
old fashion Gospel and leaves the  
Lord to bring out the results. We  
had 23 accessions, 11 for baptism.  
The church seems to be in good spir-  
its and I feel things will move on  
with greater ease and efficiency in  
the Master's vineyard there. We  
need your prayers.

—H. C. Joyner, Pastor.

—BR—

Browne: "Did my wife speak at  
the meeting yesterday?"

Smythe: "I don't know your wife,  
but there was a tall, thin woman  
who rose and said she could not find  
words to express her feelings."

Browne: "That wasn't my wife."



## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR SEPTEMBER 13, 1931

(L. D. Posey, Jena, La.)

Subject: Christianity Facing Other Religions.

Golden Text: Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Mat. 5:10 A.V.

Lesson Text: Acts 14:8-23; for supplemental study, Acts 14:1-28; Ephesians 6:10-20.

#### Introduction

(Personal note: In the main, these notes follow the International Sunday School Lessons, and as sent out by the Sunday School Board of the Southern Baptist Convention, and outlined in the Adult Bible Class Quarterly.)

The cities mentioned in this lesson, are Antioch in Pisidia, Iconium, Lystra, Derbe, Perga and Attalia, all of which may in a general way be considered in the south central part of Asia Minor. After these is included Antioch in Syria from which these missionaries were sent out, and to which they returned and made their report.

The time included in the events of this lesson, is part of the years 48 and 49 A.D.

The language used in the scriptures, indicate that much more work was done, and the territory around these cities much more thoroughly evangelized than we sometimes think. It is quite evident that these cities were centers from which the missionaries worked the adjacent country sections. Our missionaries on the foreign field now, follow this course of procedure.

#### The Lesson Studied

From Antioch in Pisidia, the missionaries went to Iconium, about forty-five miles nearly east. There they tarried for quite awhile, and preached with marked success, the Holy Spirit enabling them to perform miracles in confirmation of their divine mission. But, there, as always, where preachers are doing a good work, opposition was raised by the unbelieving element, and the missionaries fled to Lystra, and from there to Derbe.

Today's lesson centers in Lystra for at least three reasons. First, it was there that Paul healed the man that had been lame all his life. That was such a notable miracle, that the natives believed that supernatural beings had come down from heaven to them. Believing this as they did, immediate preparations were made to worship them. This constitutes the second reason why this lesson centers in Lystra. It is reasonable to suppose that the reason why these people, under their heathen priest, were so nearly ready to do reverence to the preachers before they (Paul and Barnabas) understood the cause of the commotion, is that the natives were speaking in their "mother tongue" which it is likely Paul and Barnabas did not readily understand. Be that as it may, as soon as they were apprised of what was about to be done, they rushed, with horror at the thought, into the midst

of the would-be worshippers, and caused them to stop their folly, explaining that they were just men. The incident furnished them a fine opportunity to do some real preaching, as did the healing of the lame man in the temple, give Peter and John a like opportunity.

Blessed indeed is the man who can take conditions as they occur in daily life, and use them to teach the great truths about God, and enforce the gospel of Jesus Christ. Not since I have been in the ministry, have there been so many, and such clear demonstrations of the hand of God in the affairs of men; and from which we preachers should gather material to enforce the gospel message. It is true that what is done for each generation must be done speedily if at all; but it is now clear as never before, and as recognized by all real Bible students, that whatever is to be done for a lost race, "pulling them out of the fire" before the gospel age for the Gentiles closes, must surely be done soon. The man who calls himself a servant of God, but looks back over the years since August 1914, and fails to see the hand of God rushing to a consummation the affairs of men preparatory for a new age, which, according to the Bible, can be none other than the return of Jesus, is too blind and dumb to convince a disturbed but gainsaying world that he is God's man doing God's will. Wars, famines, pestilences, drouths, floods, earthquakes, with distress of nations, and with men's hearts failing them for fear; all of these following each other with a frequency and rapidity never known before, are exactly what Jesus taught would immediately precede his second coming. "Eyes but see not, and ears but hear not," certainly applies to Gentile Christendom now as much as it ever did to the Jews in the past. What WILL it take to awaken our people?

The third reason why this lesson centers in Lystra, is because Paul was stoned there, and thought by both friends and enemies to be dead. How quickly human sentiment turns. By comparison, one day they worshipped Paul, the next, they stoned him, as they thought, to death. How like the experiences of many preachers in these last days!!!!

No miracle is attributed to Paul's preservation from death at that time, but there can be no doubt that God exercised His Providential care over him, and that for the work of future years.

In connection with Paul's experience in Lystra, must have come some vivid recollections of how he had persecuted Christians, and especially his part in the martyrdom of Stephen.

Two practical lessons should be taught to us just here. While it is true that all who live godly lives shall suffer persecution, it is equally true, that as long as we are humbly and faithfully following the leadership of the Holy Spirit, God

will preserve our lives against all assaults of the wicked until He has finished His work with us in the world.

The next lesson is, we must reap what we sow, and usually with compound increase. Paul persecuted Christians. After he became a Christian, he suffered greater persecutions than he had inflicted. How important then that we be careful about our conduct.

In concluding this lesson, I have only space to say that after these missionaries preached in Derbe, they started on their return trip, and passed through Lystra, Iconium and Antioch, and strengthened the churches already organized, and ordained elders to lead in carrying on the work. From Antioch, they went to Perga, where they tarried awhile and preached, but with what results, we do not positively know. From Perga, they went to Attalia, thence to Antioch in Syria, where they made to the church that sent them out, the first foreign missionary report ever made by an organized agency. Would to God all of them since could have been as good as this one was.

—BR—

#### A THEOLOGICAL QUESTION

Is it essential to salvation, to believe in salvation by grace? By salvation, I mean, deliverance from sin and its consequences, in the absolute sense. By grace, I mean, the unmerited favor of God, bestowed upon men without merit, on their part. Now it is not a question as to whether or not the Bible teaches salvation by grace; but, must a sinner believe that salvation is by grace, before he can be saved. If it is true that none are saved except those who believe in salvation purely, wholly, and solely by grace and grace alone, apart from works of any kind, or meritorious obedience of any kind, then logically we are forced to the conclusion that an overwhelming majority of the people are lost, even among church members. In fact, those who hold that personal obedience, in some form, either before or after conversion, is essential to the ultimate salvation of a human soul, the legion. It would be useless to call the roll, for it would include all Roman Catholics, the majority of Protestants and some Baptists. I believe that it is absolutely essential for a human being to believe in salvation by grace through faith in order to be saved. I do not mean to say that an individual must understand all the theological terms of salvation and of grace and of faith before they can be saved; in fact it is not necessary for any one to know any thing about theology— But here is what I mean: I believe that before a human soul can be saved they must reach the conclusion that they are absolutely helpless in the sight of God; and that is what I believe repentance means. And not only so, but one must also be willing to be saved God's way, and God only has one way of saving people and that is, by grace through faith. What I mean by faith is, believing in, or believing on, or believing into the Lord Jesus Christ, who by the sacrifice of Himself made it possible for God to be just and the justifier of him which believeth in Jesus. A man may say:

"That is too narrow, that excludes too many people; you ought to take a broader view of the matter". Well, let's see about that. Suppose a man believes that others are saved who hold a human obedience of some kind as essential to salvation. Don't you see that he is conceding that it does not make any difference what men believe? And not only so: But don't you see that he is also conceding that God has more than one way to save people?

Now here is what I believe about it—let it hit who it will—I believe that eternal life is the gift of God, pure and simple, without any compensation or remuneration at all on the part of the human soul. I believe that salvation from sin, its consequences and all its stain, is purely, wholly and solely of grace. I believe that the only human condition is faith only and faith alone in the Lord Jesus Christ; giving to Him all the glory; ascribing to Him all the power and wisdom; seeing in Him all the merit; giving to Him all the credit; hiding behind His precious blood which alone cleanses from sin. I also believe that he who believes that his salvation depends upon any thing he has done or may do, either in whole or in part is unsaved. **THIS IS THE NARROW WAY, few find it.**—J. E. Heath.

—BR—

Crystal Springs, Aug. 29.—Just closed last night a meeting at New Hope Church, near Sumrall, with pastor Claunch, of Collins, Miss. Wonderful cooperation, which led to great success. Seventy-four or 75 additions. The kind ladies filled the pastor's and visiting ministers' cars with canned fruit and other necessities. We are very happy.—Most sincerely, —H. C. Clark.

—BR—

"Oh, dear, Johnny, have you been fighting again?"

"No, miss; we moved yesterday, and I moved the cat."

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.  
Louisville, Kentucky

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An environment conducive to Spiritual Growth, A Happy Wedding of Religion and Learning in Genuine Christian Scholarship, Opportunity to Consider Truth Under Safe Guides, A World-Famous Faculty of Sound Christian Thinkers, World-wide Christian Fellowships, A Great Evangelistic and Missionary Program and Impact, A Comprehensive Curriculum, Practical Work and Pastoral Opportunities, A Central and Accessible Location, A Large, Well-equipped Library, A Campus of Natural Beauty and Architectural Charm, World Prestige, Etc.

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Accredited. Upper and lower schools. Able faculty. Small classes. Supervised study. R. O. T. C. Honor School. All athletics. Swimming pool. Fireproof buildings. Running water, hot and cold every room. Best health. For Catalog 34th year, write Dr. J. J. Wicker, Pres., Box 60 Fork Union, Va.





## HAPPY ON THE WAY IN UNION, MISS.

hat excludes ought to take matter". Well, suppose a man saved who of some ration. Don't eding that it erence what only so: But is also con- ore than one

believe about ll—I believe gift of God, ut any com- on at all on soul. I be- om sin, its stain, is ly of grace. human con- faith alone t; giving to ing to Him n; seeing in ing to Him behind His ne cleanses that he who on depends one or may part is un- NARROW E. Heath.

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**SORE MUSCLES?**  
Aching Joints?

Rub with Tichenor's Antiseptic. Reaches sore spots. Gives quick relief. Also use Tichenor's on scratches, cuts, open sores. Kills germs. Helps heal. Get bottle at nearest store. 10c to \$1.20 sizes.

**TICHENOR'S**  
A POWERFUL  
GERMICIDE  
**ANTISEPTIC**

Memorial College and have had work in Fort Worth Seminary before taking their pastorates at Raymondville, Texas. Any church wishing to secure a young active pastor whose heart is longing for full-time service will do well to get in touch with Brother Cooper.

The Saints of Union have enjoyed having them supply for our Pastor while he was doing evangelistic work in other churches.

While we are not moving forward in as great a way as we wish we might we feel God is richly blessing the efforts we put forth and bringing about salvation of the Lord through the preaching of the Word in its purity by our Pastor and the prayers of our leaders. Pray for us that we may constantly strive to be servants of the Most High and rejoice only in Him whose we are and whom we serve. Come to see us and hear our pastor preach. You will enjoy worshipping with us.

Sincerely, —W. N. McLemore.

—BR—

## SOME GOOD MEETINGS

I have recently closed a series of meetings in the four churches of which I am pastor.

At Taylorsville, Smith County, I did the preaching, and the music was conducted by Harmon Hardin, a home boy. The morning services were devoted to a study of the book of Philippians. There were twenty-nine additions, fourteen by baptism and fifteen by letter.

I also preached in the meeting at Summerland, Jones county, and Mr. S. H. McDonnial led the singing. Large crowds attended all the services, and the morning services were as well attended as the evening. A splendid response was given to the Bible Study in Philippians, more than a hundred reading the book, a chapter each day. There were fifteen additions, thirteen by baptism.

At Centerville, Jones county, Bro. J. W. Fairchild did the preaching, and I led the singing. Brother Fairchild has a splendid grip on the Bible, not only being able to recite from memory an incredible portion of it, but having also a well-grounded knowledge of its meaning. His preaching was clear, forceful, and constructive, and meant a great deal to the church. There were nine additions by baptism.

Fellowship Church, Smith county, is almost another Taylorsville church, being only about two miles from town. In the meeting there Mr. Harmon Hardin, of Taylorsville, led the singing, and I did the preaching. We studied the book of First Thessalonians at the morning services. There were sixteen additions, eleven of them being by baptism. Mrs. Compere organized a Senior B.Y.P.U. and taught a study course in the Manual each morning before service. A large, enthusiastic crowd of young people enrolled in the union, which promises to meet a real need in the community.

All the meetings were characterized by large crowds, splendid attention and interest, an atmosphere of reverence, and the presence of God's Spirit. To Him be the glory for our successful work.

—Wm. Lowrey Compere.

—BR—

"Get all the advice you can, then act on your own judgment."—Gambrell.

## THE ORDINATION OF W. L. COOPER

The First Baptist Church of Columbus, Miss., called for the ordination of W. L. Cooper, the supply pastor during the absence of the pastor, Dr. J. D. Franks, who is touring Europe. The ordination took place on Sunday morning, August the 23rd. Brethren Sansing and J. H. Newton and W. R. Cooper, the father of W. L. Cooper, formed the presbytery.

Brother Sansing was made chairman and Brother J. H. Newton Sec. Brother Sansing interrogated Brother Cooper as to his experience of grace and call and his views of the Bible and its teaching, etc. This being satisfactory to both Brother Sansing and Brother Newton, it was so recommended to the church and at 11:00 W. R. Cooper, of Drew, Miss., preached the ordination sermon to a capacity house, after which hands were laid on W. L. Cooper by Sansing, Platt, and W. R. Cooper. The charge was made by Brother Platt and the Bible given by Brother Jacobs.

In the afternoon W. L. Cooper administered the ordinance of Baptism to 22 men and women, with few smaller ones.

Thus closed an eventful day, long to be remembered.

—J. F. Sansing, Chrmn.

J. H. Newton, Sec'y.

—BR—

We have just closed a great meeting at Gainesville, Miss. Our Pastor, Brother Virgil Nally, from Carrier, Miss., brought with him Brother Colter, from Poplarville, Miss., to do the preaching. The church was very much revived. The additions to the church was seventeen. The people were very much pleased with the preaching. We are looking toward the time when they can be with us again. May the Lord bless our work.

—Mrs. A. H. Miller.

—BR—

The Bay Springs Baptist Church in Kemper Co., closed her meeting of days Friday, Aug. 28th, with four for baptism. Pastor C. E. Bass did the preaching.—C. E. Bass.

## A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Lena B. Odom, Student)

One of the happiest experiences of my life was on my assignment at Canal and Rampart Streets one Thursday night. In the prayer meeting before leaving for this street service I prayed that the Lord would lead me to speak to some lost soul and try to win him to Christ. That was my prayer on the way to the meeting and all through the service.

One of our students, Brother John Hopper, preached a fine sermon, and every student could feel the presence of the Holy Spirit. A very homely looking young man came and stayed through the whole service and seemed very interested in the sermon.

After the service closed I handed him a Gospel of John and asked: "Are you a Christian?" "No" was the rather emphatic and defiant answer. Then I asked, "Wouldn't you like to accept Christ as your Saviour and become a Christian? You need a Saviour. Look at this (showing him my Testament); it is God's word." Then I read Romans 6:23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

He looked at me with a very earnest look on his face, yet very discouragingly, and said, "Christ doesn't want anything to do with me, I am too great a sinner."

I then turned in my Testament to Mark 2:17, "Jesus saith unto them: They that are whole have no need of the physician, but they that are sick. I came not to call the righteous but sinners to repentance."

He made a profession and surrendered his life to Christ, promising to go home and unite with Algiers Church the following Sunday. We had a short prayer there on the street, and I was very happy over the salvation of this young man and thank God for his leadership in dealing with him. Soul winning is the greatest desire of my life.

—BR—

"There is no great success in any undertaking without a leader."—Gambrell.

## WILL THEY LEAVE THE PREACHER OUT

A small monthly payment to the Relief and Annuity Board by pastors and churches will assure incomes to the families of deceased ministers and to ministers who must retire on account of disability or age.

Will many of the churches fail this year to include this Service Annuity Plan in their budgets? If they should leave it out, some of the pastors who will die within the year will leave their families in want. Some will become disabled and their families will be in need. Some of the older ones will be let out of the pastorate forever and will suffer hunger and need because they are neglected by the churches that they have served whose duty it is to provide for their material needs.

Members of churches, and especially deacons, should endeavor to get this item into the church budget this year. Write to us for full information.

## The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION SERVICE ANNUITY DEPARTMENT

Dallas, Texas

Thomas J. Watts,  
Executive Secretary

H. F. Vermillion,  
Managing Director



## The Children's Circle

Mrs. P. I. Lipsey

### BIBLE QUESTIONS, No. 11: HEZEKIAH

#### For Children Under 12

1. How old was Hezekiah when he became King of Judah? 2 Chron. 29:1.
2. Was he a bad King, like his father, Ahaz?
3. What good thing did Hezekiah do in the first year of his reign?
4. How many years were added to his life, because he prayed to the Lord? Is. 38:5.
5. What sort of plaster was put on his boil, to cure him? Is. 38:21.

#### For People Over 12

1. What great King came against Hezekiah and the people of Judah when he had been King 14 years? 2 Kings 18:9.
2. How did God deliver him from this enemy? 2 Kings 19:35.
3. When Hezekiah held the passover first, how many days did it last? 2 Chron. 30:21,23.
4. What did Hezekiah do with the brazen serpent that Moses had made in the wilderness hundreds of years before? 1 Kings 18:4.
5. Why did he do this?
6. What name did he give it, to show it had no power in it? What did this name mean?

My dear Children:

Yesterday afternoon, we went to a Flower Show, held in the great Auditorium of Colorado Springs. The whole place was full of gorgeous bloom, and we had great pleasure in wandering around in a leisurely way, finding our favorites. Just within the doors was the display of a florist, a friend of ours who came some years ago from Ireland, Mrs. Marriage. In the middle of this display was a little pool, and in it growing, as much at home as if they had always lived there, were blooming plants. They were not water lilies; upon inquiring, we found that they were Water Poppies. I never saw any before; they are very striking flowers. Further on, we found gladiolus flowers about three times as big as you are accustomed to see them. One of the First Prize ones was a great sheaf of watermelon pink blooms, lapping over each other all along the stem. There were other unusual colors, lavender and purple, and shadings and minglings of all colors. I saw many Begonias that I did not know at all, among them three with white blossoms something like Cape Jessamines. The platform of the Auditorium had a number of fine plants and shrubs, and a large Rock Garden. Below the platform was a remarkable arrangement of Helichrysum. Don't know what they are? Well, they are sometimes called Straw flowers, and may be preserved in their brightness all thro' the winter. There were a number of kinds of this flower, and a quantity of each kind and they were combined in such a way as to make me think of a burst of sunshine. And perhaps that is what their name means, for I think that Helio means Sun.

I am sitting this morning as I write a little distance back from a great brick fire-place with andirons on which logs and little branches are burning. It feels mighty good, but after awhile our fire will be allowed to go out, as the 49° temperature of half-past six o'clock rises to 60° and 70°.

Much love from

Mrs. Lipsey.

Lyon, Miss., Aug. 21, 1931.

Dear Mrs. Lipsey:

I am sending 25c for the orphans. I want to join the Children's Circle. I am 8 years old and will be 9 years old in October. I will be in the

fourth grade this year. I have never studied about Solomon in Sunday School, so could not answer all of the questions. The ones that I did not know, I looked them up.

Our church in Lyon is the oldest Baptist church in the Mississippi Delta; it is 85 years old.

I helped mother can fruit this summer. She gave me two jars of peaches and two jars of plum butter.

I hope we get the \$10.00 for the orphans this month.

Best wishes.

Floriss Seale McCandlish.

We are glad to hear from another old church, Floriss. I think we will get the \$10.00 for August. How nice to have that good preserves for your own!

Hazlehurst, Miss., Aug. 22, 1931.

Dear Mrs. Lipsey:

As I am interested in the Bible questions I am sending in the answers to the Bible questions, answers for August the 20th, and hope they are right. I have been thinking of answering them for some time. I do enjoy studying them. I was so sorry to hear of the sad death of our dear little Circle friend T. C., but the Lord knows best and we know He never makes any mistakes. Well, Mrs. Lipsey, I am sending 10c for the orphans. Will try to send some each month when my hens start to laying, as I mean to give the tenth I get out of them.

With lots of love to all,

Leta Mae Lupo.

So glad to hear from you again, Miss Leta Mae. Have been thinking of you.

—BR—

### A BAPTIST BIBLE INSTITUTE EXPERIENCE

Miss Anne Phillips, Student

Each Sunday afternoon I have enjoyed going with a group of B. B. I. students to conduct a service at Shakespeare Park. One day as we reached the park we found some people sitting around talking and others were engaged in playing different games, but as we began to sing they ceased chatting and playing and drew near us. Some joined in singing with us.

After we had sung several hymns, prayer was led by Mr. Currie. Mr. Sims brought a message of the love Christ has for the lost, and of how he died to set them free. As Mr. Sims continued some were convicted of their sins and stood with their heads bowed in guilt and shame. At the close of the message several accepted Christ as their Saviour, and a number lifted their hands to be remembered in prayer.

During the service Miss Fields took the children to a spot near by and told them stories about Jesus. They listened attentively, and it is a joy to know that they are learning about Jesus. Some look with joy and anticipation to our coming each Sunday afternoon. One lady told me that as soon as she heard us singing she quit cooking her dinner to come and hear the message of Christ.

—BR—

I closed a good meeting the 23d with Rev. B. H. Ellis in Jackson county. I begin another meeting in Jackson county August 30, with Rev. R. L. Vaughan. Pray for us.

—Oscar Harris.

2324 24th Ave., Gulfport.

### TO MARK SPOT WHERE STATE OF MISSISSIPPI WAS ORGANIZED SITE DEEDED BY LORENZO DOW

A committee, composed of the pastors of the Natchez and Washington Methodist churches and the Presiding Elder of the Vicksburg Methodist District, was named to secure funds and erect a suitable monument on the site of the little brick Methodist church then located in the village of Washington, Miss., six miles from Natchez, in which the Convention that formed the Mississippi Territory into a state met for thirty-eight days in the year 1817.

Rev. Henry G. Hawkins, the Natchez member of the committee, reports that the fund is steadily, though slowly, growing. The Natchez Democrat publishes weekly a list of the contributions. This list is headed by \$20.00 from W. Magruder Drake, whose grandfather was President of Elizabeth Academy, also located at Washington in those days; \$5.00 from Natchez Democrat; \$5.00 from Maj. R. W. Walser, President of Jefferson Military Academy. Two contributions have been received from outside the state: one from Laurel Hill, La., another from Dayton, Ala. Hon. Gerard Brandon made a contribution in memory of his grandfather, who was a member of the Convention, and later Governor. Miss Charlie Compton contributed in memory of Dr. John Shaw, who was a delegate from Jefferson County, and second Mayor of Natchez. There were 47 delegates from fourteen counties; and it would be appropriate and much appreciated, if other descendants and relatives of the men who formed that honored and efficient body would assist.

The size and dignity of the monument will depend upon the amount of funds raised. Whilst large amounts will be appreciated, it is anticipated that the monument will be made possible chiefly by small contributions from many. Let every loyal Mississippian show his patriotism by sending at once One Dollar, or Two Dollars to Rev. H. G. Hawkins, Natchez, or to Britton and Koontz Bank, Natchez, which is depository for the fund.

The movement has added interest from several facts. The site is inside the present campus of Jefferson Military Academy, the oldest chartered seat of learning in the state. Jefferson Davis attended. Andrew

Jackson camped his men there. The Academy has just completed a new brick dormitory for small boys. The deed to the Church lot was made in November 20, 1811, by the famous Rev. Lorenzo Dow and his wife Peggy, then residing in Claiborne County, Miss. Two of the early Mississippi Conferences met in the little church; statesmen and pulpit orators thundered their eloquence there.

### WHO WINS?

"We might as well get used to the idea of America being wet again," argued one of a group of merchants discussing the prohibition question in the club car of a train.

"But who is to drink the liquor?" inquired another of the group. "Will you?"

"No. The stuff puts me to the bad. I never touch it."

"Do you want your son to drink it?"

"Not if I can keep him from it."

"Would you want it to come back for your clerks?"

"No. I wouldn't hire a man who is a drinker."

"Do you want your customers to do the drinking?"

"Well of course the money they use for booze can't come to me, so I'd rather they spend it for clothing."

"Would you want the engineer on this train to drink that liquor?"

"Fool question of course. We don't any of us want to land in the ditch tonight."

"Then you want the drinks for the taxi driver you are going to have at the end of this trip?"

"He'd probably run down somebody and smash me up besides."

"Well who is going to use up that 'wet goods'?"

Dead silence.

"Goodnight! You win."

—W. C. T. U. Pub. House.

—BR—

### HILLMAN COLLEGE Clinton, Miss.

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

Hattiesburg, Mississippi.



# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Neshoba Co. Associational B.Y.P.U. Conducts Simultaneous Study Course

During the week August 23-28 the Neshoba Co. Associational B.Y.P.U. conducted its annual study course. For several years this has been a central school of training but this year it was thought wise to change the plan and have each church hold its own study course but have them simultaneously. Under the leadership of Mr. R. L. Edwards the president, the plans were made and carried out with eight churches conducting courses with eighteen classes being taught. The Philadelphia church furnished nine teachers, all young people, eager to render a service for their Lord. In addition to these eighteen classes and eight churches holding the study courses there were conferences planned in four churches that did not have a B.Y.P.U. These conferences were largely for the purpose of creating interest and getting one or more B.Y.P.U.'s organized in these churches. The full result of the week's work has not been received but we hope to announce that right soon. There were several hundred enrolled in the classes and Mr. Edwards planned to have the regular associational meeting on Sunday, the 11th, when he awarded the diplomas and seals for the week's work.

## A Pastor's Privilege

One of the greatest privileges a pastor has or could have is that of getting his young people together in a class and teaching them some good book. Often we have a letter from some pastor with the enclosed names of a number of his young people who have successfully taken a book under his leadership and we always are happy to get such mail. Here we have a letter from Bro. W. T. Darling, of Blue Springs, with a nice list of names from the Bissell church, Lee Co., asking for awards which were sent post haste. It is a mighty good way for pastor and people to come together and know each other better.

**Pinkney, Newton Co., Organizes**  
We are happy to announce the organization of two unions in the Pinkney church, Newton Co. We are indebted to Mrs. Louis Dansby, of Union, Associational Junior and Intermediate leader, for the information. It was Mrs. Dansby who took the initiative and lead the Pinkney church in organizing. Mr. Garland Gordon was elected Director, with Mrs. Gordon elected Intermediate leader and Mr. Garland Chamblee elected Senior President. We are glad to add these to our list and shall expect to hear from them with some good reports of their activities.

We appreciate a good word from Myrtle B.Y.P.U. They have made their plans to put their B.Y.P.U. on a better working basis and have adopted the standard as their guide.

## Alcorn Associational B.Y.P.U. Officers Promote Extension Program

Mrs. H. L. Waller, one of the officers of the Associational B.Y.P.U. of Alcorn Co., reports some interesting extension work. One visit was to the church at Glens where literature was carried and plans made for a program to be given and a union organized. Miss Zera Neal was selected to lead the work.

## A New B.Y.P.U. For Latimer

Under the leadership of Calvin Walker, a Senior B.Y.P.U. has been organized at Latimer, Miss. They start off right by having a study course so that all officers and committees will know just what they are expected to do. We congratulate the Latimer church on this forward step.

Did you read the letter from Mr. Lambdin in last week's Record? It was regarding the second Southwide B.Y.P.U. Conference. If you missed it, hunt the paper up and read it as it gives detailed information about the Conference.

## Mississippi's 150

Mississippi has accepted the quota of 150 for the second Southwide B.Y.P.U. Conference. The Conference will be in Atlanta January 12-14. Atlanta is about 400 miles from Jackson, a little farther than it was to Memphis, but if you begin now to plan for it you will be able to arrange to go. We want you to be one of the 150.

## Thompson Boasts of A New Senior Union

We are indebted to Mr. Burton Cockerham for a report of the organization of a Senior B.Y.P.U. at Thompson. Mr. Cockerham in reporting the organization states that they want to do the thing right and therefore, asks for all free literature for officers, etc. We feel that a B.Y.P.U. under such leadership has a mighty good chance to do some real training work and we congratulate the Thompson church.

## Program of Associational B.Y.P.U. Convention August 30, 1931, Union, Miss.

10:30  
Song Service ..... M. J. Scarborough  
Devotional ..... President  
Special Music ..... Hickory  
Appointment of Committees  
Quartette ..... Decatur  
11:30  
Sermon ..... Pastor  
Noon Recess  
1:30 Song Service  
Quartette ..... Decatur  
Report of Committees  
Special Music ..... Hickory  
Roll Call ..... Written Reports  
Discussion, Extension Work  
..... A. A. Roebuck  
Memory Test ..... Mrs. Lewis Dansby  
Discussion, Rules and Requirements of Competitive State and District Work ..... A. O. Tolbert  
Sword Drill Conducted by

Mrs. Gibson  
Inspirational Address..... President  
Reports of Committees  
Election of Officers  
Adjourn

Columbus First Church reports 147 in B. Y. P. U. Sunday night, Aug. 30th. This was received too late for mention in last week's Record.

## B. Y. P. U. Attendance September 6, 1931

Brookhaven, First Church..... 157  
Columbus, First Church..... 151

## BAPTIST STUDENT UNION

During the early days of September as Mississippi Baptist Students find their way back to college halls, many sacred memories hallow the brief summer months of vacation. Possibly the brightest memories of the summer are those centered around the informational campaign, which has not only afforded the students a tremendous amount of genuine pleasure, but which, we trust, has also rendered a definite service to the denomination at large.

To speak in terms of a definite estimate of the value of this campaign would be presumption indeed, since the conclusive value and the effect of such a campaign can only be realized as it burns itself into the hearts of Mississippi Baptists. But at this date even though the complete results of our efforts cannot be determined, we can see a few definite results which point to assured dividends on this divine investment.

For me to speak of what the campaign has meant to the major part of the adult division of our denomination would be quite unfitting and of little value, since they have already spoken for themselves. But may I say that we as students wish to speak and say from our hearts what we have received from our associations with the 1,600 Baptist churches in this state. One outstanding impression that has been evident to all students is that people will respond to the highest challenge, once they see that challenge. As one of our campaign speeches indicated, "Our hearts are bid and we do want to do big unselfish things". Another evident fact which has almost been universal in its impression was the enthusiastic attitude of the pastors in supporting

the seven fold challenge of the great commission. Very few reports stated uninterested pastors.

A very gratifying result of this campaign was the realization of a denominational consciousness on the part of the students. We no longer feel separate and apart from our denomination, but we now realize that we as young people are a part of that group that was commissioned to Go and Preach.

At the beginning of this campaign and during the week we were touring the state meeting, students in informational conferences, we set for a goal 1,600 programs, one for each Baptist church in Mississippi. To date we are able to report 1,000 programs already given, and by the second Sunday in this month when the campaign will officially end, we hope to report 1,200 programs given. And very modestly I venture to say that these programs do not merely represent a large number of misdirected or worthless presentations, but each program as a mirror reflects a group of Baptists brought face to face with the facts and startling condition of the State Mission Board. I think we can say that each program given means an investment made that shall bring forth dividends in the future.

It has been a pleasure for us to officially represent the State Mission Board in this summer campaign. We can assure the Board and all Mississippi Baptists that this campaign has furnished us a challenge—a challenge we shall never forget. Not only has this opportunity inspired us to take our rightful place in the denomination, but it has challenged us anew to give our best to the world. We pray that instead of using the slogan of Mississippi For The Master's Mission we can make the campaign southwide next summer and say Southern Baptists For The Master's Mission.

—W. O. Vaught, Jr.

—BR—

## EDWARDS

Since Dr. Hendon M. Harris left the State I have been preaching two Sunday mornings in each month at Edwards. I have just held a six-days meeting with them. We had no hired help of any kind. The congregations and interest were fine. The visible results were sixteen additions, eight by letter and eight for baptism. —W. T. Lowrey, Pastor.

# Baptist Churches Fooled

When a church treasurer said he had purchased envelopes at a big discount, we asked if he had compared NET prices with ours. He replied, "No." Immediately he was shown that other NET prices were not as low as ours.

## CHURCH OFFERING ENVELOPES

Are only one of the many items all churches and Sunday Schools should study in our recently revised and up-to-date

## CATALOG OF SUPPLIES

Off the press September 1st and free upon request to church officers everywhere. It is an essential to good constructive programs in your various organizations. It will help to extend your church influence.

## SOME SUPPLIES PRESENTED ARE:

Attendance Builders, Baptismal Garments, Bibles, Blackboards, Card Systems, Clerks' Records, Collection Envelopes, Communion Service, Educational Equipment, Hymnals, Maps, Mottoes, Pastors' Supplies, Periodicals, Pictures, Plates, Promotion Certificates, Record Books, Register Boards, Song Books, Treasurers Records, and all departmental supplies, etc., etc., etc.

## BAPTIST BOOK STORE

502 East Capitol Street

Jackson, Mississippi



## REVIVAL MEETING

On Sunday night, August 23rd, the First Baptist Church of Winona, Mississippi, closed one of the most successful meetings in its history. The preaching was done by the consecrated pastor, Rev. V. E. Boston, and the music was in charge of musicians of the church.

Rev. Boston has been pastor of this church eight years, and is greatly loved not only by his own congregation but by the other denominations in the city, and by his deeds of kindness and mercy has grown vitally into the life of the community.

He is an able minister and scholar and preaches the word of God with power and authority. He gives to his hearers a spiritual and a clearer understanding of the scriptures and unfolds to them the gracious purposes of our Heavenly Father.

In this splendid series of sermons he emphasized the necessity of spiritual discernment for the things of the spirit and exalted Love, Truth, Hope, Service and a host of other virtues, and challenged sin in every form.

Large crowds attended both morning and evening services throughout the week, and the messages that were brought have wrought inculcable good to the city and community.

The meeting resulted in twenty-four additions to the church, eight by baptism and six by letter.

—Mrs. W. M. Talley, Rptr.

—BR—

## MEETING AT DUCK HILL

(H. M. Harris)

The Lord gave us this past week one of the best meetings ever held in Duck Hill. Thirty-two joined the church, of whom 28 came for baptism. Despite the fact that it was election week, there was good interest. After nearly four years as pastor, I did the preaching and the response was wonderful.

In connection with my work at Mississippi College, I was pastor at Bentonia and Edwards as well as Duck Hill. Always I shall have delightful memories of my friends at these places. God bless them all! Dr. W. T. Lowrey now preaches at Edwards and Rev. J. W. Gray is pastor at Bentonia. Duck Hill is still without a pastor. If there is a better quarter-time field in the State, I do not know of it. I go back to my work at First Church, Madison, Indiana, encouraged.

—BR—

## UTICA MEETING

For the first time in our history we asked the same preacher to come to us as was here last year. Rev. A. N. Porter, of Waco, Texas, came with us for eight days preaching earnestly twice each day. There was one addition by letter and ten for baptism. More people came day and night than have ever attended services here. The spirit was fine throughout. The results of the meeting will be lasting. It is felt in all departments of the life of our church. We press on, encouraged by the spirit of our people and are thankful for the privileges accorded us here.

—Owen Williams, Pastor.

## A GOOD MEETING

I helped Elder W. D. Moulder in a good meeting at Sardis Church, Smith Co., last week. The people came from every quarter—the school dismissed for the morning services and swelled our congregation. There was interest shown in every service. Twenty-five accessions—19 for baptism and 6 by letter. While the election came in the midst of our meeting and hindered some bit, yet we had a great meeting.

It was indeed a pleasure to be with Bro. Moulder and his good people. He preaches to more people and churches, possibly, than any preacher in Miss.—He held 3 funeral services while in this meeting.

We had the honor of having Elder D. J. Miley with us Thursday of the meeting. Having known Bro. Miley from boyhood, we love him dearly—a Nathaniel indeed. He and Bro. Moulder are bringing things to pass in East Miss. May they live long and happy in the service of our God.

The Lord bless His cause in Miss. Yours in His service,

—Jas. A. Chapman.

—BR—

Grenada, Miss., Aug. 31.—On Sunday, Aug. 30th, brother Joseph Woodson was ordained to the full work of the gospel ministry, by order of the Grenada First Baptist church, of which he is a member. In the examining council, the pastor was assisted by a visiting pastor, the board of Deacons and a good representation of the membership of the church, being present.

Brother Woodson was asked a series of questions, as to his experience of faith in Christ for salvation, his call to the ministry, his belief in the inspiration of the Scriptures and other questions on our general faith and doctrine. His answer to all these questions was followed by his unanimous acceptance by the council.

The ordination sermon was preached by Dr. R. A. Kimbrough, of Charleston, Miss. The sermon was practical, clear and to the point. The ordination prayer was lead by the writer. We were then assisted in the laying on of hands, by Rev. Harvey Gray and the other visiting pastor, all the deacons also taking part in the service. After the charge, Bro. J. B. Perry, chairman of the board of deacons, presented the Bible.

Brother Woodson has been a member of this church since his conversion. He is now a junior in Miss. College. He is a young man of many promising qualities and is sent out from this church with love and benedictions of the entire membership. May God's choicest blessings crown his every effort.

His pastor, —J. H. Hooks.

—BR—

## McIVOR MEETING IN PANOLA COUNTY

A week ago it was my privilege to preach for Brother S. H. Sheppard, in his meeting at McIvor. He had the congregation interested for a meeting before I arrived. We had fine attendance, both day and night, for the week. There were four received for Baptism, and many other interesting happenings during the meeting.

Brother Sheppard has a fine con-

gregation at this church, where he has been Pastor about nine years. He is now in charge of Grammar School, at Union, in Panola county. His wife is a fine helper, both in his church and school work.

—R. A. Kimbrough.

—BR—

## MUSINGS OF A CHUMP

—O—

Well, sir, I see moratoriums are very popular in business circles now, but it is the open season for firing preachers and passing resolutions of commendation. I am most heartily in favor of a moratorium for the benefit of our godly pastors. Make it a law that when deacon Skinflint or deacon Tightwad or old Sorehead decides to fire his pastor he must give twelve months' notice and post a bond to guarantee full payment of the pastor's salary monthly; and to further guarantee there shall be no money due the pastor when the day for his execution arrives. This bond should further protect the pastor against all gossips and misrepresentations of all kinds. This will cure a most diabolical will and give preachers courage. Neither deacon Tightwad, Skinflint nor pious old Sorehead would put up such a bond, and God-fearing pastors would be able to fearlessly "preach the word."

Yours truly,

—A Chump.

—BR—

We had much rejoicing in the Holy Spirit during the two weeks revival meeting with the Union Baptist Church, near Grand Bay, Ala., first two weeks in August. The meeting attracted both the young people and the mature men and women and the interest manifested by all was fine. Some of the young men whom the Lord won unto Himself had been a source of trouble to the church and community. Out of eleven additions to the church ten were for baptism. The efficient pastor of this good church is W. M. Fore, a native Mississippian and a former student of Mississippi College. He and Mrs. Fore are well trained, highly cultured and deeply consecrated. They are doing a great work there for the Lord. Under the leadership of Mrs. Fore the Junior B.Y.P.U. won the State banner. The writer, who did both the preaching and singing, experienced much joy in the fellowship of service with his friend of College and Seminary days and with the saints of God at this place. May the Father continue to bless and prosper them in the things that glorify our Redeemer. —Joe Canzoneri. Jackson, Miss.

—BR—

Dear Editor: We recently closed three good meetings with Brother B. A. McCullough. The first was at Harrisville, Miss., with 25 additions, eleven of them for baptism. The second was at Florence, with 13 additions, ten of them for baptism, and the third was at Braxton, with 18 additions, eight of them for baptism.

The meetings were a week each. It was good to be where people would put God's Cause first and go to church. Many days we had over 200 out for the day service.

We found Brother McCullough a most congenial pastor with which to work. His people love him, and he is doing a great work on his fields.

—Evangelist J. W. Hickerson, Wife.

## In Memoriam

"Life is like a beautiful flower, Springing up in the morning's glow, Shedding its fragrance in the noon-day hours,

And when its mission's done Turns its face to the setting sun And passes on."

Mrs. Sara D. Welch was born July 27, 1847, and passed on July 10, 1931. For a time she walked with us and was a devout member of 15th Ave. Baptist Church for 41 years, being the last living charter member.

The members of the T.E.L. Class as well as the membership of the whole church, have lost one of God's noble women, a real leader in Israel has been called from arduous labor in the world to peace and happiness on high.

We hesitate to use the word "death," for, in the way of righteousness is life, and the pathway thereof "there is no death." Jesus said, "Whosoever liveth and believeth in me shall never die," and "Though he were dead, yet shall he live." Then surely "Mother Welch" and "Granny," as she was lovingly called by many loved ones, still lives, and has won the highest prize won by the Great Architect of the Universe, a crown of righteousness. Thus our dear "Mother in Israel" passed from the service of earth into the larger sphere of service universal.

There, be it Resolved:

First: That the T.E.L. class acknowledges its great loss of one of their outstanding Christian characters, but bows in humble submission to the Heavenly Father's will, and

Second: That the class extends its deepest sympathy to the children, and other relatives, of dear Mother Welch, and,

Third: That a copy of same be spread on the Minutes and a copy be sent the family.

Fourth: That a copy of same be sent to The Baptist Record for publication.

"Even death has a wonderful mission, Though it robs us of those we love, It draws us from our surroundings, To long for the meeting above, No matter how heavy our loss is, No matter how great our despair Doesn't Heaven seem nearer and brighter,

To know that our loved ones are there."

Lovingly submitted,

—Mamie R. Gressett

Rachel B. Simmons

Justa B. Russell

—BR—

## THE BAPTIST RECORD

—O—

It has been our privilege to assist Brother S. J. Rhodes and his churches in meetings in July and August. The Oakland meeting was good, although it rained most of the time. The Springhill meeting was good: 14 additions; at Elam we had 7 additions. It rained most of the week at New Hope and roads were very bad. But the attendance was good in spite of the rain and muddy roads. We had 5 additions. We enjoyed these meetings very much. We are happy to be back in our old home State. We feel at home.

We are now located in the pa-



tor's home at Oakland, Miss. This field has called us to supply for Brother Rhodes while he is spending some months on the coast, trying to regain his health. We will be available for a permanent field by the first of January, or when Brother Rhodes is able to come back on the field. We could hold another meeting or two this fall.

Sincerely —J. H. Page.

### SUNFLOWER COUNTY ASSOCIATION

Dear Brother Pastor and Supt.:

I have before me the Minutes of the Association for last year. On the last page there is a table of results. It is pleasant to see that all the churches (save one) had baptisms. Most of them had pastors, and most of them had fellowship with the rest in the spread of the Gospel in "regions beyond," by contributing to our general missionary fund. Still some did not.

A look at the blank spaces in the church letters to the Association, tells of the "drop stitches" in the church life of our county. I am painfully anxious that we come up to the meeting at Roundaway 100%. That is, that all the churches send messengers, and letters, and all the blank spaces be filled with positive signs of activity.

You can give to everything by giving to the Cooperative Program of Mississippi Baptists. Send the collection to: Dr. R. B. Gunter, Treas., Jackson, Miss. Or bring the money to the Association, and it will be sent to the needy places.

Remember, our slogan is 100%. The place is Roundaway, near Indianola. The time is Sept. 17-18.

Most cordially yours in Heb. 13:20, 21.

—C. W. Baldrige, Mod.

To All My Old Miss. Friends:

I have resigned my work at Paducah, Texas, and am now located on my new field of work at Hotchkiss, Colo. This is a beautiful mountain town nestled between two mountains in a very high valley far in the western part of the State on the Pacific slope. It is a very beautiful place in which to live and as I believe a fine opportunity for a great work.

We had two great and gracious services Sunday. They were well attended. It is sometimes reported that all the Baptist churches of the Northern Baptist Convention have left the old faith and gone over to modernism. We have a nice Baptist church here and many real, genuine, old-timey, rock-ribbed, firm foundation, ground-in-the-faith Baptist members in it. I wish that we had more of our good, substantial Southern ministers occupying many of the good pulpits out in this great State. We are happy in our work and our people seem to be happy in having a southern preacher as their pastor.

—M. I. Wood.

Hotchkiss, Colo.

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## East Mississippi Department

By R. L. Breland

### Thomastown

This is the name of a rural village located in the northwestern part of Leake Co., where the old Natchez Trace and the Carthage and Goodman roads cross. It is not a very large town, but one of the oldest towns in this part of the State. When the old Trace was first laid out by Gen. Jackson more than 115 years ago a man by the name of Thomas put up an inn and kept a small shop here.

The Thomastown Baptist Church was organized two miles south of the town about 80 years ago. Wake Forest was organized a mile west of town many years ago. About five years ago, following a meeting conducted by Rev. C. T. Johnson and Singer Edgar Spearman, workers for our State Mission Board, these two churches consolidated and located at the town, retaining the name of Thomastown Baptist Church.

This move proved to be a splendid arrangement. Instead of two little churches struggling for existence, there is now one of the best rural churches to be found in the State. Rev. C. T. Johnson was called to be its pastor and still holds that position greatly loved by the members. The church has thrived and grown under his able leadership. It has a splendid B.Y.P.U., W.M.S. and Sunday school.

Deacon Lee Stanton gave a location for the new building, a beautiful site near the heart of the town. Then he and Deacon D. Ellington and many others of the good folks of the church built a splendid house of worship well equipped for the work of the church. This band is faithful and ready to work.

Last week this writer had the happy privilege of assisting Pastor Johnson and his flock in their annual "protracted" meeting. The Wilcher Brothers, of Laurel Hill, were holding a singing school in town and they came and conducted the song services. My, how those folks did sing! The junior choir was one of the finest in the State.

Thomastown is one of the finest communities in the State. Wherever the workers were entertained for dinner half the folks, so to speak, were invited and came also, and old-fashioned log-rolling dinners of the long ago were not in it compared with these dinners.

The meeting is still in progress at this writing and results will be given next week.

### Notes and Comments

The Wilcher Brothers, Trueman and Roscoe, of Leake Co., who assisted in the Thomastown meeting, have entered Mississippi College to complete their preparation for life.

Rev. Wade Wilkinson and his wife united with the Thomastown Baptist Church during the meeting. He is an ordained preacher but is not serving churches at this time.

Rev. C. T. Johnson has been very busy this Summer in revival meetings and will be so employed for some weeks yet. His home is at

Clinton, but he serves Carthage, Thomastown, Louin and Standing Pine as Pastor.

Rev. B. F. Odom has moved from Thomastown, where he had been located at Center, Attala Co. He was doing the preaching in his meeting there last week.

Bro. Jas. M. Nicholson and family, who live out from Thomastown, attended several of the services last week. These were my boyhood friends and play-mates back in old Neshoba. We never forget the friends of our youth.

Prof. Mundy and wife are at the head of the Thomastown Consolidated School. They are members of the Baptist church somewhere and should make good.

### S. S. NEWS NOTES

From the Department of Young People's and Adult Sunday School Work.

#### A New Officer

In order to help our classes in Young People's and Adult departments become missionary minded, a new officer is suggested—a Missions and Stewardship Vice-President. This officer will squarely back the forces now at work throughout our Convention in making the Every Member Canvass a success. His duties might be suggested under four heads: Generate a Missionary Spirit; Develop Class Members in Scriptural Giving; Urge Complete Support of Financial Program of Church; and Magnify Denominational Integrity and Unity. The work of this officer is completely outlined in the November issue of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS or may be secured in tract form from the State Sunday School Secretary.

#### In Electing Class Officers

The following is the outline of the proposed new class organization:

- President—Class Executive
- Vice-President—Enlargement
- Vice-President—Fellowship
- Vice-President—Class Ministries
- Vice-President—Missions and Stewardship
- Secretary—Records and Finance
- Reporter—Class Publicity
- Teacher—Class Leadership and Instruction

It will be noted that there is no longer a treasurer, but the care of the finances has been turned over to the secretary. Instead of distinguishing the vice-presidents by number, implying that one might be more important than another, they are designated by the duties of the office. It is believed that this will greatly stimulate them in their work.

As rapidly as possible all of the literature for classes will be adjusted to the new scheme of organization.

#### Goals in Sight

The Campaign for Standard classes and departments and for registrations closes this month. So far, there are 310 standard classes—the goal is 318! Surely that goal will be reached. In one day there were 94 registrations for classes sent in from one state. If other state workers will emulate two approved workers in Georgia and register every non-registered class they touch in their field work this month, they will put every registration goal

over the top and hundreds of classes will be reached definitely that have not been touched before. On to victory! Help us reach all goals!

—BR—



MISS KATHERINE BOYD

Miss Katherine Boyd of Vicksburg, Miss., who becomes head of the department of Speech and Dramatic Arts at the Mississippi Woman's College next session. Miss Boyd has spent the spring and summer at the Curry School of Expression, Boston, Mass., and Columbia University, New York, on her Master's degree. She is a B.A. graduate of the Woman's College of class of 1930, holding also a diploma in Speech Arts from the same institution, and while in college took part in the various student activities, including that of president of her class. Miss Boyd is the daughter of Rev. and Mrs. J. L. Boyd of the Bowmar Avenue Baptist Church of Vicksburg.

### J. D. FULTON

It was my pleasure to spend five days—Aug. 9 to 13—with the above named noble brother at Bethel church, Winston county. The visible results were eleven additions, six for baptism and five by letter.

Bro. Fulton is the eminently worthy and greatly trusted pastor of six "one-Sunday" country churches. May his tribe increase.

If you do not know how six or eight "one-Sunday" churches can be crowded into four Sundays, ask Dan Moulder in South Mississippi, Jeff Rogers in North Miss., and J. D. Fulton in Central Miss. How could we get along without such men?

—W. T. Lowrey.

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## SOMEBODY

By L. E. Hall, Hattiesburg, Miss.

Everybody wants to be somebody. I learned this self-evident fact very early in life, and I have governed myself accordingly. When teaching school I made it a point to treat every pupil like he or she was somebody. I remember that in the first school I ever taught there was a boy about twelve years old. He was "red-headed," and in temper he was all that his red hair indicated. His father told me that he had an awful temper and he feared that he would give me trouble. I treated him like he was somebody and very soon he seemed to get the opinion that I was somebody. After he had attended the school for a few weeks he was one of the best students that I ever had. He was as respectful as he could be. If I scolded him he would weep and seemed to be greatly distressed about it.

The second school that I ever taught was in a community that had been torn to pieces by contending factions. I was told by people who knew of conditions there, that I would not be able to teach school through the term. I was told that the patrons would fall out and fight and that the scholars would drive me away. I most positively assert that I had been teaching but a little while before I found that I had about forty of the best children that I ever saw. Not one bit of trouble did I have with a single pupil. I treated everyone like he or she was somebody. Some eight or ten of them were about grown. If they are living they love me until this day. At the close of the term the patrons were united on me. They wanted me to teach the next session and told me that if I was not being paid a sufficient amount, by the school board, they would pay me enough to justify me in remaining. I had been employed by the Mission Board of our association to give myself to holding protracted meetings and could not comply with their request.

In the next school I taught the father of a very high tempered boy told me that he was going to send Jim to me, and that he was a very bad boy. He thought that he would give me trouble but he wanted me to do the best I could with him. In a few days after he started he and another boy about his size had a fight. I learned of it and called them up to my desk. I told Jim that I regretted very much to learn that he and his school mate had been fighting. I told them that they were my boys and that I loved them. I told them that I would rather take a whipping on my bare shoulders than to punish them with a switch. I gave them to understand that each of them was somebody and that they were worth too much to themselves and their parents to spend their lives like cats and dogs, fighting their way through the world. I told them that if they would promise me not to fight any more that I would excuse them and we would all try to do right in the future. They both said, "We will promise you, Mr. Hall." They kept their word. I never had one moment's trouble, after that, with either one of them. A few days afterwards I met Jim's father and he said to me, "Jim is a Hall man." I replied, "I am a Jim's man." This boy had naturally a very high temper but he had a kind heart. Everybody had treated him like he was nobody, but a very bad boy. This made him worse instead of better. He was about fourteen or fifteen years old and I pledge you my word that I had to be careful about scolding or reprimanding him. He would weep and seemed to be so distressed to think that he had displeased me until it made me sorry for him. In all my experience as pastor of churches I have never had any trouble with young people.

Another thing about my experience. I have always had good neighbors. My neighbors' children are as good to me as they can be. They are not waiting until I am dead to bring me flowers. They seem to delight in doing so now and when they leave me their bright little faces show that they are happy. They say as they leave, "If there is anything we can do for you, Brother Hall, you must let us know." If you will treat everybody like he or she is somebody, it will be better for you and better for them.

## SAVING MEN

(Rev. A. R. Adams, Hattiesburg, Miss.)

Christ came not to save the world as such, but to save men. Not to redeem humanity as such, but to redeem the individual. Jesus refused the kingdoms of the world and the glory of them in order to plant the kingdom of heaven in human hearts. He viewed humanity not in the mass, but through the person. His method was individual. He left the crowd for the member of the crowd. He saw mankind not from without, but from within.

The shepherd sought one sheep. The woman searched for the one coin. The father yearned for and welcomed the one son. There was joy in heaven over one repentant sinner.

He gave His great discourses to individuals or small groups. He felt the touch of need and faith in a single heart through all the pressing multitude.

He passed through the crowd. He avoided the throng. He refused the flattering clamour of the people. He burned with enthusiasm before a single man or woman. He poured forth the treasures of His heart into individual lives. He was meagre with the multitude. He was lavish with the person. Jesus loved man. Not a lone man enlarged and ennobled by relation to the whole of humanity, but as an individual for his own possibility and worth. The world was in a man. He came to establish His kingdom, not as Caesar by the conquest of nations, but by planting the principles of heaven in human hearts. We sit at home and talk loving and saving the heathen. We roll the word on our tongues and the thought in our minds. The heathen, as a whole, are romantic and lovable. But we shrink from the dirty, woe-stricken, poor and ignorant heathen, man or woman, who passes us on the street.

The greatest trick ever perpetrated by the arch-deceiver was to persuade the church of the middle ages that the kingdom of heaven was advanced and the world saved by the baptism of courts and nations without personal faith and obedience of life. The church still limps and halts with its baptized deceptions and follies.

Over two thousand years have passed since Christ pronounced His evangel of love, but the multiplied millions for whom He died are sorrowing, sinning, and perishing. Only as His disciples get His love for persons can they see the problem of missions as it is. Only with His compassion can we move to the fulfillment of His commission to preach the gospel to every creature. If all the world was saved except one man, then all the magnificent organization and endowment of modern missionary enterprise should be worthily exerted for his salvation. How imperative is the obligation before the millions He loves and for whose salvation He waits.

He said: "It is not the will of your Father in heaven that one of these little ones should perish." Do we pray, "Thy will be done?" Brother, Sister, what is your will?

Pastor H. L. Carter, of Central Church, McComb, recently assisted Pastor C. B. Pillow in a meeting at Raleigh, just out of Memphis. There were twelve professions of faith and all will be baptized, along with three other candidates who were awaiting the ordinance. The singing was led by Pastor L. B. Cobb, of Eudora Church, Memphis, formerly pastor at Lyon and Jones-town.

Our meeting at the Mt. Pleasant Baptist Church, Amite County, began the first Sunday in July. The pastor preached. This is about four meetings I have held with this church. This was also the best that we have had. Visible results: ten for baptism and real revival in the church. Held one meeting with Rev. B. B. Hall at Providence Church, Lawrence County. Five additions for baptism and good revival. The church at Zion Hill asked the pastor to preach in the meeting there. A really good meeting; baptized 24 in Amite River at the close. I preach on Sunday afternoons, two afternoons at each place, to Mt. Pleasant and Zion Hill Churches, and the Lord seems to have blessed the work.—E. K. Cox.

## A simultaneous EVERY-MEMBER CANVASS in EVERY BAPTIST CHURCH Nov. 29 - Dec. 6.

The revival meeting has just been closed at Richmond Church, Lee County, Rev. H. R. Holcomb (the pastor) doing the preaching. We feel in our hearts that it was a great meeting. The sermons were great, filled with the Spirit and soul stirring. Large crowds attended, especially at night services more than could be seated. Eleven additions were made to the church, eight by baptism and three by letter.—A Member.

We had our revival at Sandy Hook the fourth week in August and had Bro. Atley J. Cooper of Clinton to conduct the music and singing for the meeting. Brother Cooper did some great work for us and the people liked him so well they want him to come back next year. This is the second time he has been with us in meetings and the more he comes the better we like him. He is not only a good singer, but is agreeable and sympathetic with the pastor and all the others that he works with and tries to help in every way possible. Our meeting came in the week of the election and some local conditions were in the way, but we think that it did some good.—A. T. Mitchell, Pastor.

The opening of the new High School building in Clinton this week was a great event in that educational metropolis. We have seen the public school in this village grow in 30 years from almost nothing to one of the best accredited institutions of its kind in the state. About seventeen years ago a good brick two story building was erected, and ten years later this was greatly enlarged, to meeting an extending curriculum and the growing attendance. Last year a bond issue was voted to put up a special High School Building, which is just now completed. Professor Lassiter has now for several years superintended the school and kept it true to high ideals in conformity to required standards. It is at present a consolidated school with some three hundred and fifty pupils. An appropriate program on Tuesday morning began the week in the new building.

We remember when a boy hearing of Methodists taking in members on six months probation. It struck us then as strange. It strikes us now as alien to the gospel. We never hear of such a thing now in a Methodist church, and suppose they have gotten away from it. What was our surprise some time ago to hear of a campaign by Baptists to get people to tithe for six months. Obey the Lord for six months! And then take the bridle off, kick up your heels and tell the Lord good bye. If a thing is commanded in the Bible, obedience to it is not optional on our part. And there is no time limit on it. When you start in to tithe be convinced that you are doing it in obedience to the command of God, and not merely to see if it pays. If a man tries it for a while and quits the last state of that man is worse than the first. "It were better for them not to have known the way of righteousness, than after knowing it to turn back from the holy commandment delivered unto them."

SUNDAY SCHOOL ATTENDANCE  
SEPTEMBER 6, 1931

|  |     |
|--|-----|
| Jackson, First Church.....   | 644 |
| Jackson, Calvary Church.....   | 750 |
| Jackson, Griffith Memorial Church.....   | 402 |
| Jackson, Davis Memorial Church.....  | 341 |
| Jackson, Parkway Church.....   | 179 |
| Jackson, Northside Church.....   | 62  |
| Meridian, First Church.....  | 593 |
| Offering \$32.27   |     |
| Laurel, First Church.....  | 433 |
| Laurel, West Laurel Church.....  | 420 |
| Laurel Second Avenue Church.....   | 266 |
| Laurel, Wausau Church.....   | 75  |
| Brookhaven, First Church.....  | 546 |
| Columbus, First Church.....  | 686 |
| Columbus, First Church August 30. (Received too late for insertion in last week's paper) ..... | 601 |